

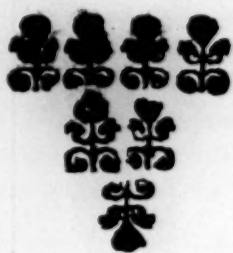
DV VERGERS

HVMBLE REFLECTIONS

VPON SOME PASSA-
ges of the right Honorable
the Lady Marchionesse
of Nevvcastles
OLIO.

O R

AN APPEALE FROM
*her mes-informed, to her ouune
better informed iudgement.*



PRINTED AT LONDON.

M. DC. LVII.



THE EPISTLE
TO THE
RIGHT HONORABLE
THE MARCHIONESSE
OF NEVVCASTLE.



ADAME,

Your delicious and exquisite OLIO which you haue generously exposed to regale, and feast a whole world of people, by the fauour of a noble friend, happend into my way, who am not accustomed to feede of such dainties, so delicatly dressed, seasoned, sett out with all that seems rich in nature, especially where a hand so noble, so illustriously skillfull,

had daigned to be the cooke. And how euer
my ordinarie poore fare vses not to pas-
se some one single dishe, yet where I ob-
serued a kind of vnbounded magnifi-
cence, and bountie, had bene at the char-
ges to make a common banquet for all, I
could not conceiue my selfe excluded,
how euer homely. *MADAME*, I
must ingenuously confesse that at the
first onsett, my sharpe appetite greedily
tooke downe those vnaccustomed cates,
and that with much satisfaction, and
delight (cying in it the honour of our
nation, and sexe, wherin we haue had
but few arguments of such abilitie) till
I had past a great part of that which
first offered it selfe. But w en I came so
farre into your *OLIO*, that *Monasti-*
call life discoverd it selfe, I must not
lye to you, I mett with mortels so wal-
lowish and unsound, that I may not say,
wholy corrupted, that my stomacke be-
gan to ryse, and loathe, what formerly

it so much liked. And albeit even those partes too relished, in some degree, the delightes of your skilfull hand, yet I could not but suspect, what I found true, that you had mett with fraudulent Caterers, (in whom you were but too confident) who abused your credulitie, and goodnes, and spoyled your feaste, by stealing t^heir stale, and corrupt ingredients upon your Honour, to the dishonour of what was otherwise excellent. MADAME, I will make it my busines, with your Honours leave, to make them, and their stuffe appeare to your Lasp. And all the world, such as indeede it is, stale, unsound, corrupted. And this, to pay a dutie to truth, with all the submission, and respect to your Honour imaginable.

A MONASTICAL LIFE.

THE O L I O. Pag. 28.

1. **S**ome dispraise a Monastical life 2. and say they are the droanes in a Common-wealth; to suck out that honey they neuer took pains to gather, 3. and that they are an idle, lazie, and vnprofitable people, for say they, 4. they go not to wars to aduenture their liues, or hazard their liues, but liue free, and secure not troubled with the noise of the battles, onely listen to hear the successe, wherein they may giue their opinions, and censures, then that they neuer cultivate, or manure the lands for increase, but eat of the plenty, pretending beggery, but ingrosse all the wealth; 5. and for the women, there are as many kept barren as would populate whole nations.

But they in their owne defence, say, that they cast off all pleasures of the world, lye cold, and hard, eat sparingly, watch and pray, and not onely to pray for dhemselues, or for the dead; but for those that are incumbred in wordly cares; besides say they, it is profitable to the Common-wealth, for men that haue small estates, and many children, not being able to maintain them according to their qualities, and degrees, may run into many errors; for want of means, which may disturb.

not only families, but whole states, where a Monastical life, a small portion, and a little will serue the turn, onely to keep soul and body together, in which their liues are peaceable, and full of deuotion; but the Laytie answers, that the third part of the wealth of Christendom goeth to the maintenance of the Church, only in consideration of younger children, that will be content, and some are forced in; yet after that rate there will be little for the eldest, which remaine without, nor will be, if they go on to lay such burthens vpon mens consciences, and such sums vpon those burthens to buy them out; neither is there any sort of men more busie in disturbing the Common-wealth; for those that haue not actiue imployment, either in the ordinary affaires of the world, or extraordinary affaires in the Common-wealth, their thoughts corrupt being not exercised in action, they grow factious, which causeth distractions; for there is more war amongst the Christians about their opinions then vpon any cause else. This saith the one side, 6. but their enemies say that they are not only the couetous, but the greatest cheaters in the world, and all vnder the name, for Gods sake; for say they, 7. they bring in ceremony for gaines, in that 8. they set all the mercies

of God to sale, for what sins cannot be bought for money; as adulterery incest, murther, blasphemy, and sins past, and present; 9. as for whores they permit them to live loosly without punishment, and allot therein streets and houses, to increase their sins, in which 10. they do authorise sin for a sum, for they pay tribute to the Church, and not onely sins past and present, but to come: 11. as witnesse the yeares of jubile; besides the head takes vpon them, the power of damnation, and salvation, as witnesse the excommunications, and if not out, and in of hell; yet out and in of Purgatory, which Purgatory is a great revenue to them; yet they haue a countenance for their coueteousnesse, which is 12. that the offendant must haue a true contrition, or their sum of money vwill do them no good, no more then vwill a true contrition vwithout the sum; 13. but surely Monasticall liues, are very profitable to the Common-wealth, Whatsoeuer it bee for the soul, for it keeps peace and makes plenty, and begets, a habit of sobriety which giues a good example, and many times draves their oVVn mindes, though naturally otherwise disposed, to follow the outward carriage, for the custome of the one, may alter the nature of the other, and in that they keep peace,

is, because they live single lives, not for the quarels of marriage, but in not oppressing the Kingdom in ouer-populating it; for those kingdoms that are very full of people, grow mu-
tinous, and run into ciuil vvars, vvh^{ere} many states are forced to war vpon their neighbours; for no other end but to discharge the stomach of the Common-wealth; for feare it should breed incurable diseases. Besides, a Comon-wealth may be ouerstockt, like grounds which causeth great dearth and plagues, in a Common-wealth, so that those states which haue more traffic then men, are rich, where those that haue more men, then trade, are poor; and Ciuil wars proceed not so much out of plenty, as out of proud puerity: the next cause for plenty, they are of a spare diet, and most of what they eat or should eat, by their order, is Fish, Roots, and the like; but if they do get a good bit, one may say, much good may it do them, for they get it by stealth, and eat it in fear, at least not openly to auoid scandal; but if they do not spare in the matter of meat, yet they spare in the manner, which cuts off all prodigal superfluties of the feasting, or open house-keeping, wherein is spoiled more then eaten, neither doth it relieue the hungry, by the Almes-basket; so much as it ouer-

5

gorges the full : and Ceremonies keeps the Church in order , and giue it magnificency : besides it is beneficial to the State , for it Amuses the Common people and busies their mindes , and it is , as it were a recreation and pastime to them , as Saints dayes and the like ; nay they take pleasure , and make a recreation to haue fasting dayes , so as they haue much to think on , and imploy their time in , as fasting-dayes , Processions of Saints , Confessions , Penance , Absolutions , and the like , as Masse and Musick , and shewes , as at Christmas , Easter , our Lady day , and on many dayes of the yeere , and these not affording one and the same , but varieties in all ; besides , euery Saint hauing power to grant seueral requests ; it wil take vp some time to know what to ask of them , and all these one would think , were sufficient , to keep out murmur and discontent , which is got by idlenesse , which is the cause of rebellion. Thus the Church busies the people , and keeps their minds in peace , so that these Monastical men , which are the Church , is the nurse to quiet the people , or the Masters to set them on , wherein they neuer do , vnlesse it be in the deffence of Christian Religion , in which all good men ought to follow ; and surely it is beneficial to the Common-wealth , whatsoeuer

it be for the soul, and for their souls, 14. although rationally one would think that God should not take delight in shaven heads; or bare and dirty feet, or cold backs, or hungry stomachs, in any outward habit, but in an humble heart and low desires, a thankfull minde, for what they have sorrowfull sighs, and repenting tears, fears of offending, admiration of wisdom, and pure loue of his goodnesse, and mercy, thanks for his fauours, and grace, obedience, charity, and honest wordly industry, and to take as much pleasure, as honest and vertuous moderation will permit; 15. for we might thinke that God did not intend man more misery, or lesse of this world then beasts; but alas, all mankind is apt to run into extreames which beasts are not, either to bar themselves quite of the lawfull vse of the world, or to run riot, which of the two, the last is to be shunned, and auoided, wherein this kind of life is most secure, neither must we follow our reason in Religion, but Faith, which is the guide of our conscience.

The places reflected vpon are 15. marked by so many figures: and are to be found as follovves.

Reflection. 1. pag. 7. R. 1. p. 75. R. 3. p. 77. R. 4. p. 78. R. 5. p. 80. R. 6. p. 82. R. 7. p. 94. R. 8. p. 104. R. 9. p. 111. R. 10. p. 113. R. 11. p. 119. R. 12. p. 131. R. 13. p. 145. R. 14. p. 147. R. 15. p. 151.



T H E
FIRST REFLECTION
O F
MONASTICALL LIFE.



OME [begins your Honour] dispraye a Monasticall life. *Page 1 of our Olio.*
And this, Madame, is one of the stale dishes they haue obtruded into your daintie Olio. Stale, I may well say, for it was serued vp 12. or 13. hundred yeares agoe, to S. Hierosme; S. Basile, S. Iohn Chrystome, and Sainte Augustine: who, when it was euen fresh, and new, reiected it with horrou, as we shall afterwards see. The same hath bene serued in againe by wicliffe &c. and others of his followers. And Luther too, who is better knowne to the world by his sacrilegious loue to Monasticall liuers, then

Menafticall life, ferued it vp againe in his cupps to the loose appetites of this laft age. And certaynly Madame this *cibus biterque coctus* which is loathsome to all appetites, had euen in that name [had it bene reflected vpon] bene fecluded from your rare Olio, which, I dare well fay, aymed at nothing but what was fresh, and new, [if not in matter, and fubftance, at leaft in the drefse] befeeming fo noble a perfon.

Madame had you but looked backe, this chafte, and graue matrone, would haue difcouered herfelfe vnto you with fuch a religious countenance of venerable antiquitie; guarded with fuch troupes of ancient Fathers encomions, loaden with fuch ripe fruites of fanctitie, and learning: fo fenced on euery fide by common fenfe, and reafon, that you would neuer haue permitted your noble, and harmeleffe hand, haue bene made an inftrument to haue throwen others corruptions vpon her.

THE II. REFLECTION.

*Of the antiquitie of Monasticall
life in generall.*

THE I. PARAGRAPH.

MADAME the skilfull pensils of best tymes represent her to your view, no lesse ancient then the new borne sonne of the old of yeares to say nothing of a higher origine she is made by some to draw from the Prophete Elias, Eliseus, the Nazareans, and others of the Prophetes, who were separated from the vulgar, liued without wiues, without wine, with shauen heades, and that by vow too [for a space at least] which I rather aduance, becaus I know what rates, such noble soules as yours, putts vpon antiquitie of blood, though farre from being of so long a standing; and indeede deseruedly, that being a thing that bespeakes I know not what kind of veneration, and respect; and fayles not to find it in all well borne harts. Nor is it any wonder that that is giuen to the antiquitie of blood, which is not denyed to the anti;

quittie of brasse, or marble, framed into the shapes of men onely by some ancient and skilfull hand; which we see passes with more approbation among men, then all that after ages, which may seeme to betymes declining estate, are able to produce.

THE II. PARAGRAPH.

THIS religious Lady [Monasticall life] may say with truth, of her profession, what the great S. Paule some tymes said of the Apostleshippe he exercised; to wit that he had it *Not of men, neither by man, but by Iesus Christ*: for from that fource of liuing water it was indeede, that this heauenly profession originally flowed, and conueyed it selfe through the vaynes of all the following generations, euen till this day. It was I say by Iesus Christ, the Sonne of the Liuing God, that the world was first taught this holy profession; who being asked by the good young man, saying: *Good Master, what good shall I doe that I may haue life everlasting?* he answered: *if thou wilt enter into life, keepe the Commandements*: who answered

Mat.
23.
19. 21.

ring that all those he had kept from his youth: Iesus said vnto him: *If thou wilt be perfect, go sell the thinges that thou hast, and giue to the poore, and thou shalt haue treasure in heanen, and come follow me.* Behold one thinge is here commanded; another counsellled. *If thou wilt enter into life euermlasting, keepe the Commandements.* And it is an absolute commande to all men. But *if thou wilt be perfect*, or obserue the same commandements more perfectly, and more securely: if thou wilt not onely haue life, but haue it more abundantly, *goe, and sell all that thou hast &c.* And it is a free counsell. That, is commanded vnder paine of eternall damnation: this, counsellled vnder hope of an hundred-fold in this life, and life euermlasting in the next, That is extended by way of commande to all, this is proposed, and counsellled to such generous soules, as by Gods grace, and their own free cooperation, vnder, and in vertue of the same grace, render themselues capable of it: which yet certainly would neuer haue bene counsellled by wisdom it selfe, had it neuer bene to be followed by man: nor Would Truth it selfe haue said: there are

some that geld themselves for the kingdome of heauen, if neuer any such were to haue bene. Or he that can take it, let him take it, if none could euer take, none vndertake it, nor be capable of it, in fine, if it were impossible, as diuers sectaries would perswade vs.

THE III. PARAGRAPH.

IT is not then, Madame, as you see, a will worshipping, or a humaine inuention taken vp vpon fancie, [to which noe great credit were due] but a dictamen of the holy Ghost, a counsell of heauenly wisdom, deliuered from the mouth of truth it selfe. And was that seede of heauen to meete with noe good earth, within all the lardge extent of Christs possessions? Was this word of God fruitlessly to fall to the ground, & to passe ouer, without any effect, of which it is said: *heauen, and earth shall passe, but my word shall not passe?* So would it appeare indeede by those bablers, who as they hate our Catholike Mother, so they blasphemee her pious practises: none of them giueing obedience to the words of her Spouse:

none leauing all to follow Christ in po-
uertie: none pretending a virginall state
of life: none euen endeououring to proue
cunukes for the kingdome of Heauen:
none presseing to emulate these better
giftes: none among them disputing vs
these titles of pietie, but willingly leau-
ing them, branded with as much infamie
as malice can inuent, to the children
of the Catholike Virgine Mother alone,
confirming that ancient truth, that *none
but a Virgine Mother, is the Mother of Virgi-
nes.* None but the Catholike Church euer
ayming at a virginall state. As though
our Sauour had dropped downe an vn-
profitable counsell which could neuer be
performed by any And thence S. Atha-
nasius, who liued in the fourth Age, putts
this practise of a virginall life for a prooffe
of the truth of our religion, when speak-
ing of virginitie, he saith: *this is a great
argument that true religion is with vs.* In
his Apologie to Constantius.

THE IV. PARAGRAPH.

BVT farre be it from Christian harts,
to thinke that the words of wisdome

mett with none but deafe eares, or that his sacred counsell found noe heroicall hartes in earth who were readie to imbrace them. Noe noe, we may heare S. Peter presently giue the lye to such vnworthy thoughtes *Behold*, saith he, *we*, [he speakes for all the Apostles] *haue left all, and followed thee*. We, who? *we* Apostles *haue left all*. Who saith all excludes nothing: *we haue left all*. All we possesse, all our hopes of possessing. *All*; yes all, I say, their poore fortunes, such as they were, their aymes, inclinations, wayes, their wills, yea their wiues. as saith S. Hierome.

And that too vnder vowe, as they had learnt by our B. Ladyes leading practise S. Augustine confirms it of them both. Of our Blessed Lady: speaking of that passage of S. Luke: *Because I know not man* which certainly, saith he, *she had not said*, had she not formerly vowed to remayne a Virgine. And of the Apostles; saying: *for those mightie ones had said*; behold we haue left all, and followed thee, *this vowe had those Mighties vowed*: but whence had they this vowe but from him who giueth voves vnto those that vowe: for none can vow any settled

L. 17.
of the
Cittie of
God.
c. 4.

thinge to God, but he must haue it from God. And by their holy example all the young Christian Church at Hierusalem which was yet as it were in her cradle, conspired into one great congregation, to witt the multitude of Belecuers had but one hart, and one soule, neither did any say that ought was his owne of those thinges which he possessed, but all thinges were common vnto them, &c. neither was there any needie amongst them. Whence S. Augustine inferres, saying: therfor they [to witt the Apostles &c.] first heard that of the Psalmist, *Loe how good and pleasant a thing it is for brothers to liue together.* They were the first indeede, but they were not alone. For this loue, and brotherly vnion descended not onely downe vpon them: but that exultation of Charitie, and vow to God, came downe to posteritie &c. Yes these younge vine-branches which newly sprouted out of the true vine whose wine begetts Virgines, fruitfully branched and spreadd themselues out all the world ouer, beginning first at Hierusalem, thence to Alexandria in Egipte, where whose fruitfull. Desertes were turned into Paradises, and were peopled with humane Angells,

or Angelicall men: thence into greece
 witnesse S. Denys of Areopage, who ma-
 kes the description of them as you shall
 heare in the next reflection: finally all the
 habitable world ouer, as Phylo one of the
 most learned of the Iewes, tearming them
Therapeutarum genus, worshipers or Phyfi-
 tions of soules. And this is so well, and
 solidly auerred by ancient Authours, that
 there lyes no way open to any specious
 contradiction.

In the first place let the said Philo be
 heard, who speaking of those worshippers
 or Physitians of soules, saith: this kind of
 people is spreadd all the world ouer (to wit
 Greece and euen barbarous nations too
 were to partake in this perfect Good) but
 the greatest multitudes of them are in
 Egypt, especially about Alexandria; as
 may be further seene by what S. Hiero-
 me relates out of the same Authour.

Adde to him S. Hierome, who speaking of
 S. Marke, saith, Marke went into Alexan-
 dria, taking with him the Gospell which he him-
 selfe had written, and established a Church
 there with so much doctrine and continencie of
 life, that he euen compelled all Christs followers
 to imitate his example &c. And then speak-
 ing

ing of Philo the Iewe, he adds: I therefore place Philo the Iew native of Alexandria among the Ecclesiasticall writers, because he writing a booke of the first Church established by Marke the Euangelist at Alexandria, Speakes in the commendations of our men, not mentioning those that were there onely, but euen many other places also, tearming their habitations Monasteries: whence it appeares that their Church who first beleued in Christ, was such as Monkes now endeuour, and desire to be: so as that none hath any thinge of his owne proper: none among them is riche, none poore, their patrimonies are diuided among the poore, their employment is praying, and singing Psalmes, learning and continence, such as Luke represents the first Beleeuers at Hierusalem.

The same is frequently asserted by other holy Fathers, as S. Basile, speaking of Monkes, ^{a In the} these, saith he, remayne the true and perfect ^{4. c. of} followers of the Institutions, of our Redeemour, ^{his Mo-} and of his life when he was conuersant amongst ^{nasticall} vs: for as he hauing called his Apostles toge- ^{Institu-} ther into one societie made allthinges, and euen himselfe common among them: so these also (who at this day rightly obserue the prescripts of his life) obeying their Prelate, imitate the Apostles, and our Saviours manner of lueing.

b Tabb
Hom.
upon
the Ac-
tes.

b S. Chrysostome, Monkes liue after the same manner that all the Christians of the Primitive Church liued at Hierusalem. And againe in the 3. booke he writing against those that dispraysed Monkes, affirmes that the Monkes in his dayes performed the same thinges which the Apostles had performed.

In the
life of S.
Aug.

Posidonius affirmes in plane tearmes that S. Augustine begun to liue according to that Rule, and forme which the Apostles themselves had instituted.

Sponde
in les
Epitome
of Baro-
nius.
Gualte-
rus in
his chre,
Earbosa
collec.
tit. 35.
Tambu-
rinus
dist. 4.
quest 4.
n. 4.
putting
it down
as an
undoubt
ed truth

Madame did I not feare to proue too teadious to your Ladyshipe, I could, with a wett finger, bring euen multitudes of like testimonies, which are to be seene in the french abridgement of Baronius, as also in Gualterius a French Iesuite. And what is said of Monkes or religious men, is also verified of religious women, or Nuns; according to the learned Pennotus, saying: that in the verie same manner that the Institution of the Canon Regulars proceeded from the Apostles, so also the institution of the religious Canonesse sprung from the verie prime birth of the Church, as well vnder S. Marke at Alexandria; as vnder S. Iames at Hierusalem. Where that most religious Emperesse our Countrey woman S. Hel-

len, that greatest glorie of our Land, and
 happie Mother of that greatest Empe-
 rour of the world, Constantine the
 GREAT, did not onely serue the nuns
 at table with her owne hands, 1300. yea-
 res agoe, but euen consecrated herselfe
 to God among them, dyed, and was bu-
 ried in their holy habit, that is the verie
 same which the Canonesse all ouer the
 world vse till this day, Pennottus prou-
 inge that the Religious of the holy sepul-
 cher both are now, and euer were, one,
 and the same order, as well with the
 other Canon Regulars, as with those ve-
 rie Canons, which were restored by S.
 Augustine, but instituted by the Apostles
 themselues.

*So Dai-
 berlus
 Patriar-
 che of
 H. eru-
 salem.*

THE III. REFLECTION.

*Of the high encomions which Iesus Christ,
 and the Ancient Fathers gaue to
 Monasticall life.*

THE I. PARAGRAPH.

WHENCE can we either more solidly,
 or more fitly, begin the commenda-
 tions of Monasticall life, then in his

words, from whose mouth, and example (as we haue already seene) it tooke its origine? And to what end can we more iustly, and fruitfully doe it, then that the good giuer of it, and all good giftes, who is worthy of all prayse, may be praised by all thinges, and in all thinges, since it is not indeede by our owne witt, worth, or merite, but by his gift, that we are, what soeuer we are laudably.

Iesus Christ, then, the wisdom of his heavenly Father, who was the first counsellor of this blessed life; putt also the first & most effectuell commendations vpon it, when he said: *Amen I say to you, you who haue followed me, in the regeneration, when the son of man shall sit in the seate of his maiestie, you also shall sit vpon twelue seates iudging the twelue tribes of Israel: and euery one that hath left house, or brethren, or sisters, or father, or Mother, or wife, or children, or lands for my names sake, shall receiue an hundredfold, and shall possesse like euerlasting.* If then we iudge of the greatnesse of the worke by the greatnesse of the reward; and measure the profession by the promises, what greater commendations could be putt vpon Monasticall life? All the right of iudica-

ture was giuen by the father to the sonne,
 and yet the sonne Will not exercise it alo-
 ne, but will haue those to share in it, who
 shared with him in abandoning the world
Tis an absolutely iust retribution, cryes out S.
 Bernard, *that they who here below contemned*
the glorie of humane greatnesse for Christs sake,
should there sit together with Christ, being sin-
gularly glorified with the qualitie of iudges; &c.
 And we must know, saith he, that not onely
 the Apostles, but euen all those that for Christs
 sake, by the Apostles blessed example, left all
 and followed him, shall become iudges with
 him. O singular familiaritie! ô highth of
 honour! ô priuiledge of confidence! ô
 prerogatiue of perfect securitie. O diuine-
 ly happie state which renders men so se-
 cure, yea euen so glorious in that Won-
 derfull clashing of the elements, in that
 dreadfull discussion of merites; and that
 most doubtfull, and daunting expectation
 of iudgement. This securitie is the pecu-
 liar rewarde of those *Eunukes* which geld
 themselves [that is, to speake with S.
 Augustine, of those who vowe chastitie]
 for the Kingdome of Heauen: of those
 poore of Christ, who follow poore Christ:
 of those obedient sheepe who know, and fol-

Of this
 sense is
 2. Aug
 also and
 S. Gre-
 gorie S.
 Tho.
 saith
 that
 this sit-
 ting in
 iudge-
 ment
 was pro-
 mised to
 Euan-
 gelicall
 povertie
 in his
 Tracta-
 to ag-
 ainst
 the se-
 th
 his
 fr m re-
 lig 6.
 an 7.

In his
booke of
Virgins
to be
21

low the voyce of their pastour, and that too not in point of his commands onely, but euen in his counsell. Finally, saith S. Augustine, let vs heare our Lord [Christ Iesus] pronouncing a most euident sentence in this behalfe *for when he had spoken diuinely, and terribly of not separating man & wife, saue onely for fornication,* his Disciples said vnto him: if the case of a man with his Wife be so, it is not expedient to marie. To whom he replied, not all take this word, but they to whom it is giuen: For there are Eunukes who were borne so from their Mothers wombe: and there are Eunukes which were made by men: and there are Eunukes which haue gelded themselves for the kingdome of heauen. He that can take, let him take. *What could haue bene said fuller of truth, and light? Its Christ that sayes, truth that sayes, the power and wisdom of God that sayes, that they who out of a pious resolution conteyne themselves from marriage, geld themselves for the kingdome of heauen, And on the contrarie side, humane Vanitie by an impious rashnesse contends, that they who doe so, doe onely eschew the present necessitie, and troubles, which accompanie a married life, but shall not haue*

any whitt more then others. And yet, I pray,
of what other Eunukes doth our Lord speake by
Isaye the Prophete, [to whom he promi-
seth to giue a peculiar place [*locum nomi-
natum*] in his house, and in his walls, farre
better then that of Sonns, and daughters]
but of those that geld themselves for the kingdo-
me of heauen? Christ, goes he on, prayses
those that geld themselves, not for this world,
but for the kingdome of heauen: and shall a
Christian contradict him, affirming that [to
witt such gelding] it is onely profitable in
this life, but not in the next. Nor hath [saith
he] the holy Ghost bene silent vpon this sub-
iect, but hath deliuered something both eu-
dent, and stronge enough against those impu-
dent, and franticke wranglers, and withall
powerfull enough by impregnable Fortresses to
repulse their barbarous attempts against his
flocke. for wheras speaking of Eunukes he had
said, I will giue them a peculiar place in
my house, and in my walls, much better
then that of the sonns, and daughtes, least
any should haue conceiued that some temporall
thinge was to be hoped for, he immediately ad-
ded: I will giue them an eternall name,
nor shall it euer fayle: as though he had said
why dost thou wrangle impious blindnesse why

dost thou wrangle? why dost thou obscure the light of truth with the clouds of perversitie? why dost thou in the midst of the great light of the Scriptures, seeke dar'nesse wherein to de.cieve? why dost thou promesse a temporall reward onely, to continent Saintes? I will giue them an eternall name.

The 1.
Age.
In the
Hierar-
chie of
the Ch-
urch c.
6.

Let that diuine Denys of Areopage, S. Paules Scholler, speake for the first Age after Christ, and deliuer as well the truth, as the manner, and excellencie of the thinge, according as he is made speake by Gualterus the 1. Age, and 8. Truth. The preist after some prayers. turnes towards him who is readie to forsake the world: askes whether he renounce all terreane, and transitorie thinges: declares to him the perfection of that kinde of life, and hauing heard his promesse [of renouncing the world] he signes him with the signe of the Crosse, and cuts off his haire, inuokes the holy Trinitie, turnes off his old, and putts on a new habit: salutes him with a kisse, [as the assistantes also doe] and makes him partaker of the diuine mysteries. A little before, he saith. The highest order of those that are to be perfected, is that of Monkes, which is adorned with all vertue, puritie, holy conuersation, and beauenly contemplation.

In the
same
chap

Let S. Ignatius who liued in the same age succcede him. O Virgines possesse Iesus Christ in incorruption, not so as to esteeme marriage ill; but to imbrace a better thinge, not to blame a married life, but to meditate the law of God. And in another place: Honour Virgines as being consecrated to Iesus Christ. Conserue them as pretious Iewels of Iesus Christ.

Heare Tertulian. What a great prerogative, saith he, doth she merite farre aboue her condition, who being a Virgine resolues to consecrate her body to God? Therefore hath she permission to receiue the vayle, that she may be illustrious, and renowned in the Church, and shew the honour of her sanctitie, or puritie, by her veyled, and priuiledged heade.

Againe adde the examples of our sisters whose names are in the booke of life, who preferre puritie before husbands, [to witt they chuse rather to be married to God] being neither induced to it by want of beantie, nor otherwise by their age. They are beautifull to God, they are handmayes to God: They liue with him, they haue conference with him, he is the subiect of their discourse bot^h daye, and night. They consign their prayers to their Lord, and Spouse, as their dowries, and in conterchange they obteyne fauours of him, as presentes from

For the
2. Age.
The 9.
chap. of
leyling
of Vir-
gines.

The 1.
booke to
his wife
the 4. c.

a Spouse, whensoever they desire them.

The 3.

Age.

In his

booke

of the

Habit of

Virgines

S. Cyprian writing to certaine Nunces of his Age, giues them these prerogatiues. Now let me speake to Virgines, of whom my care is greater, as their glorie is higher, They are the flowre of the Church her flourishing branches, the honour, and ornament of Spirituall grace: they are sincerely cheerefull, a perfect and vncorrupted worke of honour and prayse: the image of God, representing the puritie of our Lord: the most glorious, and illustrious portion of the flocke of Christ. By them it is that she reioyceth; in them it is, that the glorious fecunditie of our Mother the Church doth plentifully flourish: and still as fruitfull virginitie increaseth in number, so doth the ioy of our Mother Church receiue greater, and greater increase.

Make good, O Virgines, make good what you haue begun to be, and haue an eye to what you are about to be. Great is the reward which attends you, great is the recompence of your vertue; great the gift of chastitie &c. You are equall to the Angells, as being the children of the Resurrection; you passe through the world without being infected with the worlds contagion: while you perseuere in chastitie, and virginitie, you are equall to the Angells.

Eusebius in Constantines life, *The Em- The 4. Age. In Con- stantines life.*
 perour, saith he, [to witt Constantine]
 did great honour to those that had dedicated
 their lines to heavenly Philosophie (so was mo-
 nasticall life first called) and ther vpon he did
 constantly reuerence the most holy compaignie
 of perpetuall Virgines : because he beleened that
 God, to whom they were consecrated, did dwell
 in their harts.

Great is the vertue of continencie, great is *S. Atha- nasius in his booke of Virginitie.*
 the glorie of puritie, great is the Virgines pray-
 se. O Virginitie draynelesse riches ! O Virgini-
 tie thou crowne which fadest not ! O Virgini-
 tie thou temple of God and Mansion of the ho-
 ly Ghost ! O Virginitie which art a pretious
 pearle, which vulgare eyes discouers not ! and
 are found but by few ! O continencie loued by
 God, and preached by the Saintes ! O conti-
 nencie odious to many, but respected by such as
 are worthy of it ! O continencie which conquers
 death and Hell, and art possessed by immorta-
 l tie ! O continencie ioy of the Prophetes, and
 glorie of the Apostles ! O continencie life of the
 Angells, and crowne of the Saintes ! Happie
 is he that keepes thee, happie he that hardens
 himselfe to the sufferance of thy labour, becau-
 se after a shorte labour, he shall receiue great
 content by thee.

The same Age.

Sermon
10. touch
ing Mo-
nasticall
life.

Saincte Basile in a sermon which he made to his monkes vpon these words of the Gospell (come vnto me all you that labour and are loaden &c.) saith: these words are the words of God, which whether they be vnderstoode of the refection of this life, or they signifie the refection of the next, it is manifest that we are exhorted therby to imbrace monasticall life, and to carie the Croſſe, hauing first, on the oneside, forsaken and distributed the load of superfluous riches to the poore, and on the other side, caste of the almost innumerable multitude of our sinnes (by almes deedes, and Confession) which the desire we haue to heape vp riches drawes vpon vs.

S. Basile. I terme that Communion of life most perfect, from which all priuate possession of anie thing is excluded and banished: as also all dissension, all perturbation, all contention and brawles. Nay contrarily, where all things are common, hartes, soules, bodies, and all the things which are in anie wise requisite, or belonging to our liuelyhood. One common God, one common commerce of pietie, common saluation, common conflicts, common labours, common reuards and crownes of gained victories; where manie are one, and where one is

not alone but with manie. What, I praye, is found comparable to this profession of life? what can be expressed more blessed? what can be deuised more agreeable then this coniunction, vnitie, and dearenesse? What can be imagined more delightfull then this mutuall temper of hartes and manners? That people coming out of so manie nations and regions, should haue melted, as it were, so absolutly into one, by an exact similitude of life and discipline, that there appeares but now, one soule in manie bodies, and many bodies appeare but the instruments of one minde. He that suffers any bodily infirmitie, hath the hartes of manie sharres in his infirmitie. And he that is sicke and afflicted in minde, hath continually manie present with him, to encourage him, and cure his greife: being by an equall right one anothers seruants and maisters; and while they enioy an absolute libertie, they exercise a most exact seruitude to one another, by the eye of Charitie, which makes them of free-men mutuall subiects. Such people, are indeede true and perfect imitators of the life, and institutions of our Redeemour, while he was conuersant amongst vs. For as he hauing gathered together a companie of the Apostles, made all things, and euen himselfe common to them: so these too, obeying their

Prelate, and duely complying with their vocation, doe imitate the life of the Apostles and Iesus Christ himselfe.

These, I saye, if they diligently obserue the communitie in which they liue, doe emulate the life of the Angells. There is noe strife, noe contention, noe controuersie among the Angells: but whereas euerie one hath the thinges which all possesse, yet euerie one conserues his owne riches intirely to himselfe.

My aime is not to exagorate, I feare rather to lessen thinges truly great in themselues; but only to endeauour, according to my weaknesse, to prosecute and demonstrate the dignitie, and excellencie, of so glorious a profession, which of it selfe excites to vertue. For what, I praie, can we compare to it, which in an equall iudgement, will not fall farre short of it. For where there is but one father, who striues to imitate the heavenly Father; and manie children, who mutually strue to out-strippe one another, in the greatest testimonies of singular loue, and beneuolence towards the same father: children I say, who are lincked in the closest bands of concord and vnitie, and by the most laudable exercises of vertue, as it were by so manie armes stretched out, receiue that common Father into their bosome, and solace him thereby:

Nor doe they ascribe the cause of that deavenesse to nature, but taking reason, which is stronger then Nature for the guide and conseruer of that coniunction, they chayne themselves to each other by the band of the holy Ghost. What sufficiently fitt similitude are we able to finde in earth, to expresse the excellencie of this their blessed imployment. None certainly, the earth hath none, heauen can only furnish vs &c.

S. Cyrille of Ierusalem. As to temperance obserue principally what is said of it by their order who make profession of a solitarie life, and by the Virgines who leade a life equall to that of the Angells. Great is the crowne which is reserued for you brethren. Sell not away a great dignitie for a short carnall pleasure. Giue eare to what the Apostle saith. Is there any among you vncleane, as was Esau, who sold his inheritance for a messe of potage? And thou who art inrolled in the Euangelicall bookes by thyne Institution of continencie, be ware thou be not blotted out by luxurie.

Saint Ambrose makes noe difficultie to compare religious Virgines to the Angells, and will haue none to wonder at it neither. Let none admire, saith he, that they are compared to Angells, who are married to the God of Angells.

Upon
the psal.
115.

S. Hierome. The Martyrs purely prayse our Lord in the land of the liueing: so also the Monkes which singe Gods prayse day and night ought to haue the same as Martyres haue, seeing euen they are Martyrs 100: for what the Angells doe in heauen, the Monkes doe in earth.

In verie deede, saith he againe, the Quires of Monkes and Virgines or Nuns, are certaine flowres, and most pretious stones among the ornamentes of the Church.

In the
5. Age.

S. Iohn Chrysostome speaking to the professours of Monasticall life saith. Virginitie is a good thinge: I confesse it. Nay it is better then mariage; I grant that too. And I will adde withall, if you please, that it outstripps mariage further then the heauens doe the earth, and Angells, men. Yea, if I might dare to say it, and more too.

In his
booke of
virgini-
tie c. 11
12.

Againe. Mankind being naturally inferiour to those blessed Spirits, strines with all it force, and affection to ouertake them, as farre as possibly may be. And how this? The Angells neither marie nor take wiues Nor doth the Virgine? They are alwayes present to God, and doe him seruice. So also doth the Virgine &c. Doe you obserue the excellencie of Virginitie? It consistes in this that it makes earthly inhabi-
tants

ants exercise the same functions with those of beauen: equalises those that haue garmens of flesh and bloud, to incorporall Spirits, and makes men emulatours of the affections of the Angells.

That the solitude (of a monasticall life) hau- in his booke against the dis- praisers of Mo- nasticall life.
ing first heaped many blessings vpon the iust
in this life, conductes them at the end of the sa-
me full of ioy, and iubilie to the Tribunal of God
our Saviour, at which tyme especially it is, that
we see a great part of those that ruled in high
place, tormented with huge paines for the sinnes
they committed in this life.

If there be question of examining what tyme In the 1. booke Ec.
of night it may be, we shall find the Monke
who is excellent in seruing of, and praying to
God, singing long before the cocke crowe, hau-
ing the Angells for his conuictours, parling
with God, and inioying celestiall blessings.

They (to witt Monkes) haue made choyce
of a life and conuersation wholly celestiall. They
stand noe otherwise disposed then the Angells.
For as the Angells are subiect to noe inequali-
ties, while some of them neither extolling nor
glorifying themselves in their good successe and
happinesse, nor others of them grone vnder ex-
treame vexations and diffiulties, but contra-
rily all of them vnanimously reioyce in the same

felicite and repose in that souueraigne and hea-
 uenly glorie, so also will you find it fares in Mo-
 nasteries. There, none is more splendide in ri-
 ches then his fellow. Myne and thyne, which
 is the absolute ouerthrow of all thinges, is quite
 banished thence: for all is common with them,
 their table, their house, their clothes. And
 which is yet more admirable, they haue but all
 one harte. They are all noble with the same no-
 bilitie; all seruantes in the same seruitude, and
 free with the same libertie. All inioy the same
 riches which are the true ones, and the same
 glorie which is true glorie. To witte their for-
 tunes consist not in names, but in the thinges
 themselues. There is but one and the same de-
 light, one onely pleasure.

m 8.
 upon s.
 M
 shall

If any will goe at this houre into the solitudes
 of Egypt, he will finde all that Heremitage
 more excellent then any Paradice; and meeet
 with assemblies of Angells without number shi-
 ning in mortall bodyes &c. the Armies of Je-
 sus Christ are spread all that region ouer, and
 those admirable Royall troupes, as also a hea-
 uenly conuersation illustrating the earth. A
 bright splendour which is not seene in men on-
 ly but euen in women also &c. The heauens
 sparkle not with so many different starrs, as
 Egypt is distinguished with innumerable habi-

tations of Monkes and religious Virgines &c.

Haue patience, I beseech you, till I disclose vnto you, and sett before your eyes to the life, the liues of Monkes and crucified persons, which you doe ordinarily iudge the most irksome and disagreeable while it is indeede farre more pleasant and delightfull, then that which is esteemed the most delicate, soft, and delicious. And I will take noe other then your selues to witnesse, who sometymes in your dangers wish for death, least you should fall into calamities and miseries, truly and from your hartes tearming them happie who reside in mountaines and denes, who leade single liues, and are not ingaged in affaires &c. They flying publike places, townes and tumultes, chused rather to passe their tyme, in mountaines, where they haue nothing common with those secular affaires; where they haue noe trouble with any humane thinge, noe sorowe, noe greife, noe anxious cares, noe perills, noe ambushes, noe enuie, noe dishonest loue, nor any of those miseries, but meditate alreadie, and aforehand, what belongs to the kingdome to come.

The same Age. S. Augustine. Who knows not that the multitudes of Christian people, who keepe an extreame continencie, doe dayly more and more spread themselves all ouer the

world, but principally in the east, and in Egypt, which is a thing which you cannot be ignorant of? I will say nothing of those whom I have mentioned a little above, who being wholly sequestred from the sight of men, inhabite most desert places, contenting themselves with bread alone, which is brought them at certaine tymes, and water; where they injoy heauenly conferences with God, to whom they wholly adhere with puritie of hart, being most happy in the contemplation of his beantie, which can onely be seene by the purified myndes of saines. I will not, I say, speake of those, because some are of opinion, that they haue but too much abandoned humane affaires, while they vnderstand not, how much their myndes, may aduantage vs by their prayers, as their liues also by their example. If those others seeme to passe our abilities, who will not admire preach and prayse those who hauing contemned and cast of the allurements of the world, and being gathered together in a most chaste and holy common life, passe their yeares together in prayer and reading, being neither puffed vp with pride, nor waxe turbulent by stuborne adhearance to their owne sense, nor eaten vp with enuie, but are modest, bashfull, peaceable, offering to God (by whose mercy they merited to obteyne

all these vertues) a life full of concorde, and wholly attentive to his service, which is a most gratefull present to his diuine Maiestie.

And this is the life of women too, who serue God with solicitude and chastitie, and liuing at a distance from men, as farre as decencie requires, they are onely vnited to them, by charitie, and the imitation of their vertue. Noe young people come neere them, nor euen aged persons neither, of what grauitie and approued life soeuer they be, saue onely to the out-gate to bring them their necessaries.

They that vowe Virginitie to God, how euer they are in a higher degree of honour and sanctitie in the Church of God, are not for all that deprived of mariage, since they together with the whole Church, belonge to the mariage where Iesus Christ is the Bridegrome.

Run on therfor, O you Saintes of God, young men vnd maydes, men and women, batchelour and vnmarried people, hold out perseuerantly to the end. Prayse our Lord more sweetly, whom you thinke of more frequently; hope in him more happily, whom you serue more instantly; loue him more ardently, whom you please more attentiuely. Expect our Lord coming from the mariages with girt loynes, and burning lampes. You shall bring with you a new Carticle to

the mariage of the lambe, which you shall singe
with your Harpes. Not such an one as the whole
earth sings, to which is said, let all the
earth singe a Canticle to our Lord but
such an one as none but your selues shall be able
to singe. For so was it scene in the Apocalips
by one that was beloued of the lambe, by speciall
priuiledge, aboue the rest, who was accusto-
med to repose in his bosome, and thence drunke,
and deliuered, heauenly wonders of the word of
God. He saw you one hundred fortie foure thou-
sand holy Harpers, all of an vnsported Virgini-
tie in body, and of an inuiolable truth in hart.
And because you follow the lambe wheresoeuer
he goes, he wrote of you. Whither doe we thinke
this Lambe goes? Into what pastures and me-
dowes? where I beleeeue the grasse is heauenly
delightes, not the vane delightes of this world,
which are franticke lyes: nor such delightes nei-
ther, as others which are not Virgines shall in-
ioy, even in the kingdome of heauen, but delight-
tes formally distinguished from all those others,
delights of the Virgines of Christ, in Christ,
with Christ, after Christ, by Christ, for Christ,
in a word, the proper and peculiar delightes of
the Virgines of Christ. And not those of such
as are not Virgines, though otherwise of Christ.
For others haue other ioyes, but none haue the

like. Springe on into the scioyes, follow the lambe for his flesh too was Virgine flesh.

S. Gregorie the great, speaking of Monasticall persons, adornes them with the great prerogative of sitting iudges of the world with Christ, saying: There are others which are not iudged, but raigne, who also by the perfections of their vertues, out-run the commandementes of the Law: who are not onely content to complie with what the Law commands to all in generall, but spurred on with a more generous desire, strive to performe more then they had heard by the generall commandements. To such it is said by the mouth of Christ, you that have forsaken all thinges, and followed me, when the Sonne of man shall be sitt in the scate of his Matestie, you, I say, shall also be seated vpon twelve Thrones; to iudge the twelve Tribes of Israel; It is of them too, that the Prophete saith: our Lord will come to Iudgement with the Ancients of his people. And Salomon speaking of the Spouse of the holy Church, Her husband is honored in the Gates, when he is set with the Senatours of the earth. Wherefore it is they who are not iudged at the last iudgement, but raigne, because they too come in qualitie of Iudges together with their Creator. And the reason is, because forsaking all

things, they executed more by a prompt deuotion, then they heard commanded in generall. And in verie deede, it was by a speciall commande, that that was said to a small number of the more perfect; & not generally to all, which the rich young man heard, goe and sell the things, which thou hast, giue to the poore, and thou shalt haue a treasure in heauen, come, and follow me.

THE IV. REFLECTION.

Of the fruites of Monasticall life.

THE I. PARAGRAPH.

MADAME, Beleeue the workes, was the maxime of a wise man: and that other of wisdom itselfe *ex fructibus eorum cognoscat is eos*, comes home to the same thinge. To this sure tryall I am here to inuite your prudence. Let not your more impartiall iudgement be so much swayed by what they say, or euen what we say, but by what our Lord saith: *you shall know them by their fruites*. What they say (to wit our enemyes, as your Honour has the goodnes to tell vs) we shall hereafter, with iustice protest against, as fowle calumnies:

& howeuer we can scarce hope, that what we say, should passe for payment; yet sure we are, that what our workes say, ought to be the wise mans satisfaction. Please then to know monasticall life, and liuers, by their fruites.

And may not we say to that effect without fearing to meete with any specious contradiction, that Monasteries haue produced such multitudes of ripe fruites, fruites I say of pietie, of learning, of conuersions of nations, that had not our prodigall flaundersers loued emptie huskes better then the pure, & solide bread of their fathers house from which they fled, they had found delightfull varietie enough to haue fed their thoughtes vpon. But as S. Augustine could tell the world 12. hundred yeares agoe. *It is noe wonder that they hate the name Monke or Vnitie, who haue cutt themselves from the Vnitie of the Church. And that the name of Monke, stands in their way, since they will not liue together with their brethren, but by following Donatus &c. quitt Iesus Christ.*

What a large field would a learned pen haue to labour in, and what pen so learned as would not euen be oppressed, should it

undertake to point out the fruites of pietie which haue sprung from the Alumnus of Monasticall life? Sure I am it is a work so farre out speakinge my finall abilitie, that I chuse rather tymely to strike sayle, then to giue into so waste an Ocean. I will therfor say nothing of those huge fires of deuotion, which our Basiles, Hieromes, Augustines, Benets, Gregories, and thousands more of their disciples (euen to this day well known to the whole world) left behind them to inflame Christian hartes.

Nor will I aduenture to relate what great lightes and ornaments Monasticall life brought out in later ages, as Aquinas, Bonauentures, Albertus Magnus, Bernards, & multitudes more whose learned monuments the whole world venerates, and admires, till this day. Nor finally attempt the particularising of those Monasticall persons who haue either bene blessed authours, or instruments, of the conuersion of a great part of this known world, & euen of almost all the new (which none can question) to the faith of Christ. I will onely confine my discourse, to our owne litle world, together with

some neere neighbouring nations.

Madame, What doe we owe of Christian religion, which we must not originally ascribe vnto them? What of pietie, wherein their sacred cells had not a great part? What of learning diuine and humane, wherof their Schooles may not iustly challenge the deepest share? What of ancient historie wherof they were not the cheife and almost onely authours? Was the light of Christ his benignitie and humanitie to shine to those that sat in darknesse and in the shadowe of death, euen to vs shutt out from the world? Gods prouidēce makes vse of one of those for the worke, who in the Actes 4. *had but one hart and one soule*, to plant at once in the hart of our Land, as well Christianitie, as fraternitie, and to teach vs how good and pleasant a thinge it is for brothers to liue in vnitie and communitie, I meane that famous Decurio S. Ioseph of Arimathea, who had the honnour, and happinesse to burie our Blessed Sauour accompaigned with cleauen other Saintes, begun that renowned Abbey of Glos-tenburie, that Mother of Monasteries, and Saintes.

Was that tymely light obscu-

red or extinguished? two monasticall persons, to witt Phaganus and Deruuianus, Monkes, are sent from Rome to re-kinde and restore it, at king Lucius instance to Pope Elutherius.

Doth religion in England for a second or third tyme fall into decay? Rome, in S. Gregorie the Great his person, comes in to our ayde: and Religious persons are made the instruments of our Happinesse, to witt S. Augustine and his companions.

And was not scolland and Ireland made happie by the like meanes. Rome sent, and Monkes were the men, and by those holy workmen, Patrike, Palladius &c. the blessed worke of the conuersion of those two Nations was accomplished.

Noe lesse can be ascribed to them, in point of deuotion and pietie. For who euer so largely contributed to it, and made themselues so manifestly knowen by their fruites? Witnesse S. Anselmes treatises of pietie, Hiltons Scala perfectionis, that vnparelled peece, Tauleres, Harpius, Susos, Ruisbrochius, and Thomas a Kempis, all their admirable workes. All Monasticall persons, or Monkes (for I take the word in its latitude as it is exten-

ded to all religious persons) and our neere neighbours, in or about the skirts of Germanie. What is more diuinely inflaming then those of S. Anselmes? What more solidly and Christianly perfect then that and many other peeces of Hilton? what more sublimely mysticall then those of Taulere, Harphius, Suso, Ruisbroke. What more full then that of Maubornus? What more heavenly simple and more aduantageously coming home to euery ones vse, then Kempis his workes? They afforde honie and milke to the least children, and yet proue solide foode to the most manly appetite. As many lines, as many pious sentences; & as many sentences as many fire darts to peirce the most hardened harte. Should I endeavour highly to commend them, I should not much feare to offend any, since the worlds iudgment hath long agoe past vpon them, and giuen them to be the best of spirituall bookes; and withall, being in euery ones hands, they speake the language of heauen more profitably for themselves, by their effects. Thus much in short, according to my purpose, to giue a smale taste of the delicious fruites of monasticall pic-

tie, which would yet haue bene much better proued by their liues then by their lynes, could they haue bene of so large extent, and perpetuitie. Now to the fruites of Monastikes learning; which, as I humbly confesse to your Laſp paſſes my abilities, as being ſhutt vp in Latine, wherein my knowledge it but ſlender, and therefore I had recoule to an honeſt friend, who tooke the paines to beſtowe vpon vs what followes.

Mr. Howeuer I muſt cōfeſſe you haue made noe happie choyce, in addreſſing your ſelfe to a man who hath ſpent the leaſt parte of hiſtyme in hiſtories, and who, when he is taken at the beſt, paſſes for nothing among men of learning: yet being called vpon by Mrs du Vergers, who is known to be a loue of learning, and a verie *vertuoſo* in antiquities, beyond the rate of a woman: and that too, in order to a noble perſon whoſe abilities belyes her ſexe, to furniſh her with better characters of Monaſticall life, then it ſeemes ſhe had formerly mett with, I ſhould iudge it a cryme to ſuffer the truth of a fact lye a bleeding, for want of contributing ſome few howres of my tyme to make

Some of our Latine Authours speake english in that behalfe. And indeede what is not offered to one in that kind by our English historians, both friends and enemys *Vt inimici eorum*, *sint iudices*, to make our verie enemys our Iudges. And what is not willingly acknowledged by forraigne nations, who haue fedd, and to this day doe feede of the fruites of it with singular approbation. Certainly if I sparingly pay any expectation in this behalfe, it is plentie that makes me poore, there being noe nation vnder heauen (I thinke I may confidently affirme it) that more flourished in this behalfe, or afforded a more ample subiect of prayse? where Monasteries were not so much free schooles of some, as Vniuersities of all kind of learning. Where monkes were noe lesse Angells in their Celles, then Masters and Apostles at home and abroad when Charitie called.

To begin then to complie with your religious desires: Was it not a thing worthy of admiration, that one Monke (venerable Bede I meane) borne, and brought vp, in the verie skirts, and remotest corner, of this litle world of ours, shutt out

from the greater world, should haue come to such a highth of all kind of knowledge, that Sixtus Senensis, and Posseuine should leaue this famous testimonie of him, saying: *he was excellent in all kind of discipline, being skilfull in the greeke and latine tongues; being a Poete, a Rhetoritian, Historiographer, Astronomer, Arithmetician, Chroniologer, Cosmographer, Philosopher, Diuine, and that so admirable an one, in that time, that it grew into a prouerbe among the more knowing of that Age, that a man borne in the remotest corner of the world, outstript the whole world besides in witt &c.*

And Baleus, who is known to be noe great friend to Monasticall life, adds yet to the former testimonie, and saith: *he was esteemed by many to excelle Gregorie the Great, by reason of his exact knowledge in the greeke and latine tongues. There is nothing in all antiquitie worth the reading, which we meete not within him, in their due places. Had he liued in Hieromes, Augustines, and Chrysostomes Age, I am confident he might haue entered into comparison with them. He putt out many workes replenished with all kind of learning.*

The like testimonies might be brought from Baronius, Bellarmine, the Magdeburgians,

burgians, Foxxe, Camden, Cooper and many others, were it not to abuse the readers patience. Wherfor leauing these testimonies of words, I will rather passe ouer to his owne workes which giue yet a better testimonie for him, and for the singular fruites of Monasticall life. This great and venerable light then, did not onely illustrate his owne Monasterie, and all that vtmost corner of the world, but euen all England, with his admirable learning and pietie. Nor were yet those glorious talents of his, buried within the too narrow compasse of that Iland, but euen passed the Sea, and were distributed to France and Italie. For he made and sent out his learned schollers to instruct them both. Witnesse that most famous Vniuersitie (Paris I meane) of the whole world, which drew its Origine from them. And the Vniuersitie of Paue in Italie, which acknowledgeth the same Authours. To witt Charles the Great, at the instance of his delicious Master Alcuine, one of S. Bedes schollers (as that most renowned Emperour was wont to style him) pleased to erect the Vniuersitie of Paris vnder his

direction. Whervpon he sent into England for some of his cheife schollers, by name, Iohn Scot, Glaude, and Clement, whom he constituted the first Masters there, to instruct the children of the gentry, and prime Nobilitie of all France, & to season them in pietie, faith, religion, good manners, & euerie best kind of literature. So that whatsoeuer the French haue subtile in Philosophie; of gentile and ciuile in their comportement; and solide in diuinitie, and matter of faith, they owe it to the English, and particularly to this delicious Master of one of the greatest Emperours that euer the world knew, Alcuine, together with his forenamed companions, and Disciples.

Further what glorie did not redound to Monasticall life, and to all our nation, in the person of Alexander Hallensis, who had the honour to be master, to two of the greatest Masters (and they Monkes two) that euer the Church of God had in schoole diuinitie, to witt Thomas Aquinas, that Angell of the Schoole, and S. Bonauenture.

And who doth not heare the names of

those other great heroes of learning and pietie, & vnparelled ornaments of Monasticall discipline with a kind of astonishment. I meane Aldelmus, Scotus, Occham, Holcot, Bacon, Weldensis, Bridlingtonus, Capgrauus, Richardus Victorinus, Ealredus, with whole troopes of illustrious writers to the number of 700. and odde, out of each of their orders, to witt Augustiniā Benedictian, Carmelite, Cistercian, Dominican and Franciscan. Wherof some were continually imployed in writing & teaching, and became the admired ornaments of both vniuersities, as the learned monuments they haue left behind them, are to this day the richest gemmes of their Libraries, and the cheife or onely rarities which delightfully draw strangers out of other nations to behold them with veneration. Where doubtlesse they order to find more commentaries vpon diuinitie (and for the most part by Monasticall persons) of the same nation in this litle world of ours, then happily they find in all the world besides: one hundred and Sixtie famous schoole men (as Pits is my warrant) hauing written vpon the Summe of Diui-

Others, (the light of whose singular learning and the odour of whose vertuous life could not be conteyned within the walls of a Monasterie) were called by Charitie and sent out of their Celles by obedience, and placed vpon the Candlesticke that they might giue light to the whole house of God. Hence the forenamed Pitts giues vs a Catalogue of 220. Archbishoppes and Bishops famous for learning and sanctitie, wherof the greatest number were Monasticall persons, together with such as had drunke wisdom from their religious fountaines. This is a truth which needs noe prooffe, it being auouched by all our English Historians, as well by aduersaries as friends. Howbeit those holy Monkes were not so much inuited to leaue their celles as to change them: nor to forsake their Monasteries, which were removed from the world, as called to more famous ones, Cathedrall Monasteries, to serue the world and charitably to communicate to it the blessed store which they had treasured vp in their solitude, following the order which S. Gregorie gaue to Candidus Bishope, willing him in the tyme of want of parish Preists, to

visite the Monasteries in his Diocese, and take such Monkes as were worthy to be made Preists out of their orders and Monasteries, and make them Parish Preists. And that of S. Hierome *so line in the Monasterie that thou mayst deserue to be a Priest: learne a long tyme that thou mayst teach afterwards &c.* since according to S. Augustine, *a good Monke doth scarce at length proue a good clergie man.* So high a rate putts he vpon that state of life, which ought not onely to endeouour each ones saluation in particular, but that of others, the gayning of soules being truly, and properly an Apostolicall imployment, which issued immediately from Christ; as he himselve issuing from his heauenly father, was sent for noe other end. *As my liuing father sent me so I send you: and therefore going out into the vniuersall world, preach the Gospell to all creatures &c.*

But our famous, fruitfull, and holy Monasticall seminaries, had not onely well ordered troopes enough to people our Bishopes seas, & to fight against vice in our owne Land, which Berinus perfected at home with huge successe; and Egbertus in Scolland, but afforded also plen-

tifull referues, to make heade against paganism & to plant the faith of Christ in forraine Nations. There are yet Wilfredes. Willibrords, Suibertes and Bonifaciuses with many holy companions left at home, to be sent abroad in Apostolicall mission, to conuert externe and adiacent neighbours. To these doe a great part of Germanie, Holland, Zeland, Saxonie, friseland and others, owe the happie beginnings of their Christianitie.

In Germanie Boniface laboured for the space of 30. yeares so successfully, that, witnesse Gregorie the third, he baptised one hundred thousand of them, conuerting withall, Franconia, Noricum, Bauaria, Turingia, Hassia, some part of Saxonie, Dacia, Slauonia, and Fresia. And these deseruedly had the title of the Apostle of Germanie.

S. Suibert preached the word of God to all the Coutrie round about Mastricke, to Holland, Loraine, Denmarke, Westphalia, Saxonie, and in a more peculiar manner purchased the Apostleshippe therof. And this not without huge labours, and prodigious miracles, which were crowned with admirable successe,

and a happie accomplishment.

Wilfride wonne the other Saxons from Idolatrie, and instructed and baptised many thousands of them leauing the worke to be compleated by willebrord &c.

And finally by the labours of S. Willibrord, Frise, the neerer Saxonie, Westphalia, Guelderland, Cliuia, Iuliers, Holland, Zelande, were all conuerted to the faith of Christ. By these christian and Apostolicall fruites, let Monasticall life be known, and liue in eternall memorie.

But while these great things were happily performed abroad, by 4. holy Monkes of S. Benets order, what was done at home? Marrie while these were conuerting infidells to the faith, the holy Bishops with their holy Monkes at home, are labouring to improue the faithfull. While these feede their tender Catechumens with mylke, they, (the Bishops &c.) confirme the stronger sorte with more solide foode. Finally while these reconcile sinners, they make and Canonise Saintes. (as we shall see hereafter) so that to speake with Venerable Bede. *In those dayes, the whole solicitude that those Do-*

ours had, was to serue God, not the world: their onely care, to nourrishe the soule, not the bellie. Hence it was that the habite of religion was had in great Veneration at that tyme. In so much that whersoeuer any clergie man or Monke chanced to come, he was receiued by all with much ioy, as a seruant of God: yea if they happened to meete him going abroad, the people flocked to him, and bowing downe their heads, they were ouerioyed either to receiue the signe of the Crosse from his hand, or a Benediction from his mouth.

In his
Dilectar
Epist. to
the
Coun-
cils &c

Would you rather haue the assurance of their good imployment from a mouth lesse subiect to suspicion. Take it then from Spelman, who is as faithfull in relating antiquitie, as liue studios of Catholike aduantages in it. The Clergie, saith he, was pious and diligent in frequent fastes, prayers and diuine worshippe (according to their manner) but in almes deedes, and workes of charitie, and in the aduancement of the Church of God, it was in verie deepe wonderfully illustrious.

Truly, goes he on, a litle after, all the Clergie was in a high esteeme of honour both with the common people, the nobilitie, and the English Saxon kinges themselves, which too, they in-

ioyed not vpon a title at preasure, but it was
 euen confirmed vpon them by the Lawes The
 Preist that celebrated at the Altar was equall
 to the Lord of the Village, held in the same te-
 neur with him, and had the like honour done to
 him. The Abbot, or cheife Gouvernour of the
 Monasterie, was principall among the Barons:
 as the Bishope was also amongst the cheife Coun-
 ties, who inioyed a whole Countie, and the com-
 mittements therto belonging. The Archbis-
 hope was aboue a Duke, or Peere, or Gouvernour
 of a most ample Prouince, which conteyned
 many counties &c. To wit: the kinges hartily
 loued, and looked vpon, the whole Clergie with
 a gracious countenance, and alwayes chused
 out of it the first of his priuie Councell, and the
 cheife Minister of state: for in those Ages the
 keyes of learning and knowledge was onely in
 their hands, and so it come to passe, that the
 Preists mouth was the peoples oracle; and the
 mouth of the Bishope, the Oracle of the kinge,
 and common wealth. The Bishope therfor satt
 in the first place in all the assises, sessions, and
 Courts of the kingdome: in the kinges Pallace
 with the Peeres of the Land: in the Counties,
 together with the Counte and iustice of peace
 of the Countie. In the Vicountie, with the Vi-
 counte: in the hundred with the Lord of the Hun

dred: in such sort that the one sword mutually helped the other in promoting iustice, and nothing was done without the Preists aduise, who was, as it were, the balance to the shippe.

To these let vs adde the noble testimonie of the great Baronius, saying with a kind of astonishment: so great was the feruent Zeale of the primitiue Church of England to holy religion, that by the multitudes of Monkes, who applyed themselves to the studie of diuine Phylosophie, the whole Island was replenished with Monasteries, wherein the Verie kinges (who had shewen themselves Lions in warres) became presently most mylde Lambes, inclosed with in the walls of a sacred solitude; whence we may gather from the iudgements of those kinges, that what was auerred of old, by most holy, religious, and prudent persons, was most true, to witt, that Monasticall life ought to be preferred before the life of a kinge, since many of them, as is euident by our best historians, being exceedingly renowned for their great prudence; illustriously glorious in the world, and flowing with riches, did yet out of the esteeme they had, that Monasticall life was a greater good, vnderualuing all those in comparison of this, they quite abandoned those, and made choyce of this by preference.

Heare Spelman againe, howeuer an aduersarie, in this behalfe. If we descend to *kinges of following Ages*, who will not stand amaysed at the admirable pietie, the incredible seruour, the incomparable Almes-deedes, the multitudes of their workes of mercy, their excessive bountie and liberalitie heaped vpon the *Ministers of God*, and their stupendious and magnificent profusion, in building, adorning and enriching Churches. They count vpon about 30. *kinges and Queenes*, within the space of two hundred yeares, who casting of the the pompe and splendourof an earthly kingdome to take the kingdome of heauen by a holy violence, betooke themselves to a religious solitude, to witt 15. *kinges* (or more) became Monkes, or pilgrimes to Rome: 14. *Queenes Nunns*: and twelue *kinges* suffered Martyrdome by infidells, and ten more canonised for their wonderfull sanctitie. So that one saith: It was a wonder in those dayes to see a kinge who was not a Sain- te: and another in his Cronicle affirmes, that he found more *kinges Saintes* in England, then in any other Prouince of the whole world, how populous soeuer. I passe ouer the greate multitude of the Royall issue to speake of *kinges* alone.

Yet what he passes ouer, who was tyed

F. Wat-
thowes
in his
Marty
rologe.

to the lawes of an Epistle, others make it their busines to prosecute at large, and to putt downe their names & number; their professions, liues, and sanctitie, numbering vp 25. (besides 14. or 15. more of the bloud royall) who of sonns and daughters, of Kinges, became humble Monks and Nunns, & the most of them famous Sain-tes. Adding withall to his number of Religious Queenes, seauen more to make vp 21. Might not then Baronius affirme of the Church of England in those dayes, that it was, *a Paradice of our Lord abounding with the lilies of holy Virgines, and the violets of the multitudes of holy Monkes?*

Thus to complie with the breuitie you prescribe me, haue I rather heaped together, then exposed the glories of our Nation sprung from our English Monasteries, those blessed and and fruitfull nurseries of Gods Church. I haue reduced, I saie, great things (were they sett out to shew) into a little Mappe, which as it brings the aduantage of making many & vast obiects, obuious to be discovered with one cast of an eye: so brings it this disadvantage, that they appeare not in their true light, luster, and bulke, but in con-

parablie lesse then nature, lesse then what indeed they are, whereas particulars (had they not been too long for this designe) were fitter to strike the senses more lively, and to feede the eyes and hart with farr more delight and satisfaction. For the rest, my knowing friend, if the little I haue said fall short of your expectation, I assure you, you may well pardon me, since I euen starued my selfe, to please you, out of a friendly feare I conceiued, that the too much I might haue said, should haue passed your desire, and oppressed you with plentie; Otherwise, what glorious particulars might not haue been easily produced? what prodigies might not haue been said of that Land of God: that first Land of Saintes in England; that beginning and fountaine of all Religion in England: that tombe of Saintes, that mother of Saintes: whereby England is rightly stiled the parent or Mother Monasterie of all Europe. As the Theater of greater Britaine stiles it.

Thus farre goes my friend, Madame, in the behalfe of the singular fruits of Monasticall life, where your honour will obserue, his greatest paine was rather to

crude vp a most plentiful harvest into a little space, then to expose it to a full and satisfactorie view. And yet, happily, taken euen at that disadvantage, it appears more then anie equall proportion of all the Christian world besides is able to paralelle. And now, Madame, laying by, as it were, the aduantages which Monasticall life iustly drawes from Antiquitie, Authoritie of fathers, and the ripe fruites it brings forth, lets trye whether reason alone may not proue preualent enough to make it appeare superlatiuely laudable, and free it from the preiudices it is made lye vnder.

THE V. REFLECTION.

*The excellencie of Monasticall life
made good by Reason.*

MADAME, If in what state of life soeuer we liue, this transitori life, is only lent vs by following the waie of truth, to attaine to essentiall and permanent life, or life euerlasting; by following the waies of truth, which is the end c

mans creation, and euerie thing is perfected by attayning to its last end, which none can attaine to but by the guidance of Truth, and walking in the waies which it chiefly points out. Certainly it seemes consequent enough to me, to giue preeminence of excellencie, to that course of life, be it which it will, which of its owne nature, stickes closest to the waies which Truth markes out, or, which is the same thing, that makes best vse of life to arriue at the end for which it was giuen.

Now whereas all the Rules that Truth euer deliuered, euen all the lawe and the Prophets, are by that truth reduced to one, according to that of the Apostle, the fullnesse of the law is loue, it followes euidently, that that kind of life is most excellent, which most conduceth to loue, and putts loue and charitie into a most absolute and soueraigne raigne, since that alone comprises all the Rules or waies which Truth euer taught.

And indeed, Charities blessed and sweete raigne, would be alwaies peaceable, settled, and soueraigne, did not cupiditie, her corriuall to mans hart, disturbe her peace, and take off from her soue-

raignent. That life then which of its owne nature, and by her holy practises most curbes and takes off from cupiditie, adds most to Charitie; and consequently, is the best and most excellent kind of life, as being most happily imployed by advancing the raigne of Charitie, to arrive at the end for which life was lent.

But whereas it is not by one single Cupiditie that Charities raigne is laid at, but by innumerable multitudes which make their assaults vnder three colours, *concupiscence of the flesh, concupiscence of the eyes, and pride of life*, that kind of life must needs be most excellent, which makes it its whole businesse, to studie and endeavour the totall ruine of Cupiditie; which were it once entirely subdued, Charitie would soe soueraignly raigne in mans hart, that he would be restored to a neere resemblance of that happie state wherein man was created.

Now what life is it, if not monasticall life, which of its owne nature, most absolutely followes the waies deliuered by truth, wholly to adheare to God, which is done by Charitie but Monasticall life? What life doth most
rem

oue

remoue the impediments by which the groth and raigne of Charitie is hindred and disturbed, but Monasticall life? what life doth so totally sacrifice it selfe v^p to God, as Monasticall life? Lets examine the truth of each particular. What were the waies which Truth marked out by his owne example, but abiection, humiliation pouertie, chastitie, and obedience? To which also he continually exhorted by his word, saying: He that hateth not his Father, and Mother, and wife, and children, and brothers, and sisters, yea, and his owne life besides, he cannot be my disciple, &c. Againe, he that doth not renounce all that he possesse, cannot be my Disciple. And what life doth so formallie and absolutely leade to, and expresse this example and doctrine, as Monasticall life, which is indeede noe other thinge, then a state and profession, of subiection and obedience, with a kind of professed hatred against all that is deare in nature, an open warre against flesh and blood, and a perfect dispossession and abandonment of all things.

I know what I haue been alwaies taught that it is but the common obligation of

all Christians to loue God aboue all things: yea, and for his sake, in some circumstances to leaue all things, together with life itselfe, since Truth itselfe assures vs, that he who loues life better then him, is not worthie of him. I know it was not said to religious persons alone, by our sweete Saviour, but to all the world: *He that doth not renounce all that he possesses cannot be my Disciple*: I know what the great Apostle deliuered generally to all men: *That they that haue wines, should be as though they had them not, and they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy as though they possessed not: and they that vse this world, as though they vsed it not.* Yet are all these passages to be vnderstood with a graine of salt, not in an absolute rigour, as words intimating and exhorting to a decent moderation to be vsed in them without to much ingagement, not putting an iniunction of an intire forsaking & abandonement of them: a renountiation in the resolution & preparation of the mind, not in act: in affectio not in effect; saue onely in such coniuñctures, as either they or God is to be left.

Whereas monasticall life actually and indeede forsakes all, not leauing her professours anie thing at all in propriety, at anie time, in any coniuncture. How farre are her Alumnuses from the inordinate vse or abuse of wiues, when the lawfull vse of them, or euen the power to haue them is quite taken from them; they remaying like to the Angells of God &c.

And how truly doe they vse the world as though they vsed it not, who flye from it, and shutts it out from them? To witt, they haue heard from S. Iohn, and giuen credit to him, that all that the world can bragge of, is but the concupiscence of the flesh, the concupiscence of the eyes, and pride of life: pleasures, riches honours, and all those they knowe to be the treacherous Rebels which Cupiditie imployes to raise vp the cittie of Babilon, euen to the contempt of God. And against these they proclaime and vowe a holy warre, which is to laste as longe as life lasteth. Not that onlie which all Christians are bound to fight; by fasting, to subdue the concupiscence of the flesh, or carnall pleasures: By Almes deedes to quench the inordinate thirst of riches:

and by praier to vanquish the swelling desires of honours and pride of life. But by a more admirable and resolute one turning themselves quite naked, that the enemy may haue noe hints to catch hold of. Doth (may they seeme to saie) concupiscence of the flesh attempt vpon the loue I owe to my Lord, by diuiding the bedd of my hart, which is but too too narrowe for him alone, vpon the diuersitie of louely obiectes, which may indeede allure and illude, but neuer sociate it? But this is an iniurie to my Spouse, a disloyaltie to the Lord I resolve to loue alone: I will not onely then chastise that wanton, (which may be subiect to loue, or to be loued, where I like not) & bring it into seruitude following the Apostles practise; but according to his counsell too, I will cutt of all pretention to any commerce in that kind, by the vowe of *Chastitie*.

Doth the ioue of base lucre, strue to steale away my hart to the insatiable pursuit of those staruing riches, which neuer mount to so greate heapes but that my incensed desires rise to greater, waxing still lesse happie, by how much I possesse mo-

re of that which I esteeme my felicitie? voluntarie *povertie* shall quench that vn-naturall thirst, which plentie could not; in want will I find that satisfaction, which abundance could neuer afford. I will not onely by the helpe of almes deedes endeavour from tyme to tyme to allay those hydropicall humours, but by relinquishing all at once, that I either haue, or may hope for, I will drye vp the source of those afflicting desires, which make me equally want that which I haue, and that which I haue not: so that *having nothing*, with the world, *I may possesse all*, with the richly poore Apostle.

Finally doth the restlesse prosecution of the emptie fumes of honour, that consumption of the brains, to find still more and more accesse to new dignities; that gaping after, and grasping at, and leaning vpon the vanishing winds of other mens mouthes, which blow both hote and cold in a moment, hinder me from paying the tribute of all honour, and glorie, to my Lord, to Whom it is wholly due? To tread downe that emptie vanitie, I will not onely send vpp the incense of my prayer to God, but by *obedience* cast my selfe downe

at the feete of another, to whom I otherwise I owe it not, to liue at his disposition, and discretion, vpon free choyce: to haue the actions of my life directed by his impartiall hand, not misled by selfe flatterie; and to haue the restlessse fallies of my mynd kept in by his care, and prudence, from galding abroad after vanities, deluding lyes, and afflictions of Spirit.

¶ In a word, all that I haue, (and it is as much as euer man stoode possessed of) is goodes of fortune, goods of body, and goods of mynde; all which I freely offer vp in Holocault to the good Donor, without reserue, or clause of redemption, to liue euer after as one deade to the world.

All this, Madame, is noe more then the prescript of Monasticall life; this is that she inioynes, and imposes vpon all her forter-children indifferently. If any perish because they follow it not, let them not father the fault vpon the good phisician who prescribed life; nor putt aspersions vpon the Soueraigne receipts, which neuer fayle of wished effects, where it finds obedient patients. Her generous renouncing of all, to follow naked Christ naked, is truly Euangelicall. Her

humble obedience is worthily preferred before a sacrifice. Her communitie of purses, and vnitie of hartes, is euidently Apostolicall. Her continuall praying & singing Psalmes before the Throne of God, and puritie of body and mynde, is noe lesse, according to the ancient Fathers phrayse, then Angelicall, or, in a corruptible body, a worke of incorruption. Ought all these faire ornamentes and advantages to be besmeered by the personall crymes of some few transgressours? Must a little chaffe preiudicate the plentiful store of pure wheate layd vp in Christs grenaries? This is but, as S. Augustine obserued in histyme, to sit, and spie vpon other mens liues, yea to catch and carpe at what is most deformed therein; and if some Bishoppe, or clergie man, monke or Nun chance to fayle, to make it their busines to insult, and triumph, earnestly endeauouring to haue all the rest be conceiued to be persons of the same alloye. While yet euen they, neither reiect their wiues, nor accuse their Mother, though some married woman should happen to be ouertaken in adulterie.

Madame, if this were all that our ad

uerfaries aymed at, to find some Monasticall persons as blacke as their neighbours: should you haue discourse with some of the most religious Monkes, they would haue humilitie enough to giue more, then such aduersaries could easily proue.

That how holy soeuer their profession is, they meete with many profane and vnsanctified subiects.

That notwithstanding they are sequestred from the world, and haue the most of their conuersation in heauen, yet they beare mortall bodies about with them, which waigh downe the soule.

That though they haue put in, and ryde in the safest harbour that this malignant world can afford, yet find they not themselves secure, since many haue suffered shipwrecke, euen in the hauen.

That, happily, they humbly confesse With S. Augustine, that as they neuer found any better then such as profit and make progresse in Monasteries, so neuer found they any worse then such as liue not according to their holy profession, the corruption of the best prouing alwayes the worst.

Noe, Madame, there is none among vs so impudently proude, as to sanctifie all our Cellites. None striues so to blanch them, as to leaue noe spot in them: who dares affirme he is not a sinner, will not fayle to be found a lyer. But we rather all, humbly; that is truly; that is Christianly, confesse with S. Augustine, that how watchfull soeuer the discipline of his house may be, yet he is a man, and liued among men, nor dare he arrogate to himselfe that his house is better thē Noes arch, where amongst eight persons one was found a reprobate. Or better then Abrahams familie, where it was said, cast out the handmayde, and her sonne. Or better then the house of Isaac, to whom it was said touching his twinns: I haue loued Iacob, but haue hated Esau. Or better then the house of the said Iacob, where the sonne incestuously defiled his fathers bedd. Or better then Dauids owne familie, whose sonne committed incest with his owne sister: and where his other sonne proued a rebelle against his fathers so great and holy graciousnesse to him. Or better then Paules cohabitation, who, had they bene all good among whom he liued, had neuer said: *warres*

abrode, and feares at home: nor Would he speaking of Timothies sanctitie and faith haue said: I haue none that hath a brotherly care of you: *because euery one seekes thir owne, not what belongs to Iesus-Christ.* Or better then Iesus-Christ's owne societie, wherein eleauen that were good, tolerated the perfidous theife Iudas. Or better, finally, then heauen, whence the Angells fell. For in simplicitie of harte I confesse vnto your charitie, in the presence of our Lord God, who is the witnesse of my harte, that since I first began to be the seruant of God, as in my experience, I haue hardly met with any better, then they that made progresse in Monasteries, so haue I not experienced worse then such as fell in Monasteries. So that I haue conceiued that of the Apocalips (*let the iust waxe more iust, and the filthie more filthie*) related to this. For the rest, though we are contristated by the corruption and filth of some few: yet are we comforted in many who are great ornaments. Doe not then, in regarde of the lees, which offende your eyes, deteste the Presse, whence our Lords sellars are replenished with the fruitfull store of oyle which affords a most cleare and pure light.



A SHORT REPLY TO the Obiections.

THE I. OBIECTION.

*Like drones they sucke vp the honey, they
newer tooke the paines to gather.*

THE VI. REFLECTION.



MADAME, if you haue pleased to take the paines to peruse the premises, you will haue seene these light obiections vanish away, as darknesse disappears vpon the approche of light; and apprehend tyme mispent that might be imployed in the particular refutation therof. For what indeede are those barkers, but scritchowles compared to those eagles. And what are their obiections, but such as might be equally cast vpon the idle Minister, as well as the idle Monke. (Must he, his wife and children

be forced to perish, because howeuer he preaches and prayes, yet he takes not the paines to gather what he and they eate?)

Nay euen vpon the Apostles themselves and Apostolicall practises of the primitive tymes, at whose feet the primitive Christians put downe the prices of their possessions without their labour. Must they too be *tearmed drones because they sucked vp that honie which they neuer tooke the paines to gather?* Or rather must not the Apostolicall Oracle be found prooffe against these vngrounded allegations. *Know you not that they which worke in the holy place eate the thinges which are of the holy place: and they that serue the Altar participate with the Altar?* so also our Lord ordayned for them that *preach the Gospell, to liue of the Gospell.* So true it is, that they that neither set, nor sow, nor reape, may haue a good title to a liuoly hooode. Or els not onely the Lord Abbot, and Abbess; but euen the Lord Count, and Countesse, were either to practise a lesson they neuer learnt, to steale, or to starue.

THE II. OBJECTION.

*They are an idle lazie , and
vnprofitable people.*

THE VII. REFLECTION.

MADAME, were this as absolutely
proued by those Calumniatours, as
it is absolutely denied by those that are
concerned, as being rashly throwen out,
not accompanied with any prooffe or
truth, yet what iust censure could that
fasten vpon a profession so ancient, so ho-
ly, so innocent, as you haue secne Mona-
sticall life described; of which yet your
honour vndertooke to speake, not of Mo-
nasticall liuers? Ought the idlenesse of
Christians to stayne the holynesse of
Chistianitie? Must faith suffer because
the faithfull proue loyterers and truands?
Must the Gospell be sandaled because its
professours practise it not? I dare well ap-
peale and stand to your honours iudge-
ment in this behalfe. You are too know-
ing not to see the iniustice of such a pro-
ceeding: Too noble, and good, and iust
not to pronounce accordingly. But, Ma-

dame, the assertion is rash and impudent, and conteynes noe truth in it, as to those Monasticall liuers, who liue according to the prescript of Monasticall life who euer were since Christ, and are still till this day, in great multitudes. Let not then the mixture of some chaffe make vs miskenne, or vnderualue the good wheate. And please for a full solution to looke backe into the 4. Reflection.

THE III. OBJECTION.

They goe not to warrs to aduventure their liues.

THE IX. REFLECTION.

THIS obiection comes on with so marciall a face, that it might seeme absolutly to beare downe all the poore Monkes before it. Whence we cannot suspect that it comes, with many others, out of Luthers or Caluines tents, who were as willing to sleepe in a whole skinne, as any the most fearefull Monke or Nun of them all. This must certainly be the exception: of some gallant who iudged nothing worthy of men, but being inrolled vnder

Mars his coulours, leauing noe place for
feminne merit; and vpon that score spent
so much of his tyme in the field, that he
neuer tooke leasure to looke home, and
see what was behoofefull there. Where he
should haue found the graue Senatours
in their gownes, not vnnecessarily im-
ployed in ordering his marches, motions,
and attempts; and concluding that the
sword ought to giue place to the gowne,
Cedant arma togis: and that warrs proue
fruitlesse abroad, if they be not guided
by counsell taken at home. How, Mada-
me, must the Priest needs now, as of old,
imbrue his hands in a bloudie sacryfice
to passe without censure? Must the poore
fryer needs sell his frocke to buy a sword,
or els passe for a coward, or an vnprofita-
ble seruant? Must men of all professions
run to the warrs, or haue warre made
against their possessiō? Well dare I pawne
my credit vpon it, this neuer got into
your *Olio* with any great approbation
from your better iudgement.

THE IV. OBJECTION.

*And as for the women there are as many
kept barren as would populate
whole nations.*

THE X. REFLECTION.

AS the last ingredient was too new and vnmortified, so is this, too stale to doe any grace to your dish. This is indeede as ancient as the old heretike Vigilantius and Iouinian, who seemed afraid in their tyme that mankind might haue fayled, forsooth, and yet thus many Ages after him, the world neither wants Virgines, nor wiues. What S. Augustine replyed to them then, may now serue for our answer to the present obiection, who spoke thus to Virgines of his tyme: continue your course, run perseuerantly that you may comprehend, and forciblely draw all that you can with you into the same course, as well by the good example of your life, as by your pious exhortations: and permitt not your selues to be diuerted from that earnest endeuour, (wherby you excite many to follow your footestepps.) by the clamours of vane fooles, who say,

say, how should mankind subsiste, if all were continent? as though, forsooth, this world were retarded for any other end then that the number of the elect might be accomplished, which being once accomplished, certes the world will presently haue an end. And how happie were it if it might so end? Heare this holy Sainte speake againe, in an Epist. which he wrote to Proba and Iuliana, two noble windowes congratulating with them at Demetriadis her receiuing the holy veyle of Virginitie. With confusion to those sons of the earth whose thoughtes are so wholly buried therein, that they dreame of nothing but plantations and populations: who is able to expresse in words, saith he, who can worthily sett out, how incomparablie much more fruitfull and glorious it is that Christ hath had women, who were Virgines of your bloud, then men who were Consuls. For if it be found noble and illustrious, to haue their Monumēts in after tymes marked with the dignitie of your names; how much greater, and more famous a thinge is it, to outstrippe those prayses by the puritie of body and soule? Let therfor that mayde who is noble by birth, but more noble by sanctitie, much more reioyce that by her marriage with her heauenly

spouse she shall attayne to a more illustrious place in heauen, then by marriage with a man to bring forth an illustrious child. For the Anician posteritie hath made a more glorious choyce, to blesse that illustrious familie of theirs by not knowing marriage, then to multiplie it by bringing forth children; and remayning in flesh to imitate the life of the Angells, then of their flesh still to be increasing the number of miserable mortalls. It is a more fruitfull and happy fertilitie, to haue a great soule, then a great bellie: to haue a white Larte, then a white milkie breaste: to bring out heauen by prayers, then earth out of our bowells. Inioy in her, o my most worthily honored Lady daughters, what you want in your selues: may she the while perseuer to the end, by adhearing to that marriage which hath noe end. Let many maydes imitate this Lady Mistresse, being but of a meane condition follow this noble soule, being but abiectly high, this illustrious abiect: let the virgines that ayme at the Anician splendour and renowne, espouse their sanctitie. Whether they euer attayne to that, though they prosecute it neuer so greedily, it is doubtfull: but this, they presently haue, if they fully desire it.

Hearc S. Ambrose, who before him spoke to the same effect. If any conceive that

mankind is diminished by the Consecration of Virgines, let them considere that where there are few Virgines, there are fewer men, and where there is greater presse after Virginitie, there also men are in greater number. Obserue what a number of Virgines the Church of Alexandria, Africa, and all the East, doth yearly consecrate. There are not so many men borne here, as there are Virgines consecrated there. The 3. booke of Virg. Obserue, Madame, how these great seruants of God, and faithfull stewardestes differr from your deceitfull pourueyours. They appeare carnall; these wholly spirituall. They haue their eyes wholly turned vpon the earth, these ayme specially at Gods interest: They are busie about peopleing the earth, these to people heauen. They dehoite, these earnestly exhort to Virginitie, that angelicall ornament of Monasticall life. If any be so blind as not to discern which of the two ought rather to be followed, I commend him to Gods mercy, and leaue him to his plantations: for certainly (to speake but sparingly) he is more fit to people earth thē heauen. I leaue the deade to burie the deade. While I take the boldnesse to looke a litle farther into your Olio.

Calumnies obiected.

But their enemyes say they are not onely the Couetous, but the greatest cheaters in the world: and all vnder the name for Gods sake. For say they, they bring in ceremonie for gaine; in that they sett all the mercies of God to sale; for what sinns cannot be bought for money; as adulterie, incest, murther, blasphemie, and sinns past and present. As for whores they permitt them to liue loosely without punishment, and allot them streetes and houses to increase their sins; in which they doe authorise sinne for a somme, for they pay tribute to the Church; and not onely sinns past, and present, but to come: as witnesse the yeares of Iubilie. Besides the heads take vpon them the power of damnation and saluation, as witnesse the excommunications and absolutions. And if not out and in of Hell, yet out and in of purgatorie, which purgatorie is a great reuenue to them: yet they haue a countenance for their couetousnesse, which is, that the offendant must haue a true contritiō or their somme of money will doe them noe good noe more then a true contrition without the somme.

 THE XI. REFLECTION.

THE I. PARAGRAPH.

HERE, Madame, provisions are brought so thicke in vpon you, that you haue not leasure left to reuew them, but all goes in topsieturue, hand ouer heade (*They say, they are couetous, cheaters, sellers of ceremonies, Marchands of Gods mercies, brokers of adulterie, incest, murther, blasphemie, past presēt to come, streets established to increase sin, & make money of it*) And all this certainlie without either electiō or approbation of yours. For here not Monasticall life onely enters, of which you vndertake to speake, but Catholike religion in generall; not onely the Monke, but the Bishoppe also is got into the potage, and they smell high, and change your daintie *Olio* into a confused *Hodgpog*, that I may not say, death is in the pot, with the Prophet, *mors est in olla*.

You please to tell vs you had these corrupt provisions from our enemyes, and we easily belecue it without an oath, that

they were enemyes to vs, and truth, and noe friends to your Lad. to furnish you with such a rable of stinking stuffe, whose noble designe was to haue giuen a wholsome and gratefull entertaynement to all the world. They seeme to throw stones about them, like mad blind men, hit where they will. They hurle calumnies about our eares as thicke as hale, following, it should seeme, that pernicious maxime. *Calumniare fortiter, semper aliquid adhærebit.* Calumniate boldly somewhat will alwayes sticke: and indeede it is hard enough to claw of the dints of bold lyes, cloked in generalities, and conueyed from enemyestongues to enemyes eares which lye but too open to the whisperings of such serpents. Marrie were those bold Assertours, putt to the law of Talion, either to proue the imposed cryme, or be lyable to the punishment due to it, as all iustice would haue it, which presumes *euery one to be good, vnlesse they be* (not suspected, or accused, or flandered to be badd) *conuincd to be badd*, we should neede noe apologie at all, which I ingenuously confesse in this case is a hard taske, Where we are to deale with negatives,

which noe man is bound, as indeede hardly any man is able (saue in some cases one'y) to make good.

THE II. PARAGRAPH.

AND how hard it is, Madame, I appeale to your owne iudgement. We will suppose some base fowle mouthed fellow, had gale enough to degorge vpon all womenkind in generall, these impudent and false aspersions; that they were all nought, that they defyled their husbands bedds, putt their honours to sale, that their seeming deuotion were clokes of hypocricie, that they farmed out their daughters sinnes &c. Or that he should cast as much durt vpon the reputation of the consort or wife of some King, or Lord in particular, as here is cast vpon the immaculate Spouse of the Lord and king of heauen, and that merely vpon suspitions coniectures, rash iudgements, because happily some among them is noe better then were to be wished. What meanes is left for this single Queene, or Lady, to purge her selfe? She behaues herselfe fairly to the eyes of the world: her com-

portments are modest, her gate graue, her eyes soberly cast downe to the grownd, she hath the good reportes of her neighbours, and seruants, the approbation of her husband. I but for all this (goes the calumniatour on) she is reported to be a whore, and who knowes &c. If she fayled not at one tyme, she might at another. Why, but she prayes much, fares poorely, lyes hard, flies not onely naughtie, or suspected, but euen almost all compaignie. Nay to auoid, not onely danger, but suspicion too, she shutts herselfe vp within foure walls, and liues vnder the shelter of many graue and vigilant eyes. All this matters not, forsooth, she is said to be a whore. Madame, if our honour were thus at stake, and at the mercy of an impudent vilaine, how should we possibly purge ourselues? And yet, Madame, the inuentours; and renewers of these reports putts the venerable state of Monasticall life, and euen the chaste Spouse of Christ, into the like straites, notwithstanding they haue as much, or more to say for themselues, as the supposed Queene or Lady produced.

THE III. PARAGRAPH.

BVT, Madame, though as I intimated before, the burden of the prooffe, by all iustice, equitie, and reason, ought to lye vpon the affirmer; and that by the same lawes the defendant is as absolutely freed from that burthen, as cleared of all cryme, vnlesse conuincing prooffe be made against him, yet relying vpon the assistance of a good cause, I will aduenture to trye what satisfaction my weaknesse may afford, in the behalfe of my Catholike Mother, and her best children, who stand accused without any prooffe at all.

THE I. CALVMNIE.

Their enemyes say they are not onely the couetous, but the greatest cheaters in the world.

THE XII. REFLECTION.

MADAME, in the first place, please to esteeme I speake to those that haue abused your honour and vs, not to your selfe.

THE I. PARAGRAPH.

THEY, (to wit Monasticall persons) are not onely couetous &c. This is said with as much facilitie, as hardly proued: and God be thanked, it is as easily denied as affirmed. What grownd in reason then hath the Calumniatour got hereby but the marke of a bold follow, who is as forward in aduanceing as slow in prouing.

THE II. PARAGRAPH.

THEY are not onely the couetous. They. Which they, I pray? it is a word of so large an extēt that I beleeeue you neuer meant to make it good. If *they* extend to all of that profession, you haue taken a huge worke in hand. They are dispersed all the world ouer. Asia wants them not. Affrica is not vnacquainted with them. Europe is full of them, in euery Kingdome, in euery Prouince, in each good towne, all the countrie ouer. I pray you haue you had commerce with them all to discrye their couetousnesse?

THE III. PARAGRAPH.

THEY haue further penetrated into the other world: they are spred all ouer it: and by good right, since by their labours, and danger, and bloud, and death they conuerted it to the Catholike faith, and found wiues enough to people a great part of it (without the helpe of nuns in the way of your counsell?) haue you trauelled thither too? I suppose not; for I guesse by your language of what tribe you are. I conceiue you are of that litle flocke which keepes at home in a corner; and neuer haue occasion to bragge of the nations you haue conuerted into Christs fold, or doe in your next suggestion to my L. Newcastle, declare which they were. Honour your profession by naming them. If not, wele take it for granted that you cannot; & conclude you Calumniatours.

THE IV. PARAGRAPH.

WAS it happly by report that you heard this bad newes of your neighbour, whom you neuer saw nor knew? Its

probable you tooke them vp too lightly, and he that easily beleeuēs is held light of faith. Charitie would haue taught you rather to haue suppressed such bad reports, which tend to your Christian brothers preiudice, and rather to haue beleued the best till you had known the worst. Its easie you know to mistake, misreport, and lie at a distance; and trauellours are held subiect to that desease.

Had you limited this vaste word *They* to some one or a few persons, or at least fastened it vpon some one, or a few orders, or countries, you might haue gayned some credit with such as haue credulitie enough to take your bare word for good payment, and perhaps we should not haue disputed a thing which might haue bene incidēt among so many: but to strike at all at once, without bringing the least euidence against any one at all, is a thinge certainly which sober persons will take for such as it is, a meere calumnie.

But to goe to the ground of things, in all probabilitie this aspersiō can haue but litle truth in it: for this supposed couetousnesse must either be verified of Superiours, or subiects. If of subiects, there

is truly but litle appearence of it, they hauing nothing that they can either dispose of, at their owne pleasure, or euen tearme their owne: what better meanes, could euen wilddome deuise to banish all couetousnesse? And what reason is there then to induce them so earnestly to thirst after riches? If of superiours, me thinkes, it might be more charitably tearmed a iust care to prouide for, and conserue those great families of the poore of Christ who are intrusted in their hands, then *couetousnesse* &c. since according to S. Paule, he that hath not care of his owne, and especially of his domestikes, he hath denyed the faith, and is worse then an infidel. Indeede had they had wife and children to prouide for, and the free power to dispose of what by their couetousnesse they could procure, as your Ministers haue, one might haue had better grounds to haue suspected them, according to the great Bacon, in his *Essaies*. But Monasticall persons, who by solemne vowes haue abandoned all that they either haue, or might hope for: they that haue noe such clogges vpon them, as haue your Ministers: they that can haue nothing in pro-

prietic without hauing at the same tyme the Churches excommunications & curses vpon them, as is euident in her ancient *Canons*: That they, I say, should be so eager after riches, is a paradoxe, which such are onely capable of, as haue least reason, and most malice for their guides.

THE II. CALVMNIE.

They bring in ceremonie for gaine.

THE XIII. REFLECTION.

THEY &c. which they againe? Doth this *they* referre to some one order, or to all orders? & that ouer all the world vniuersally; or in some part of the world onely? Or els are all the professours of the Catholike faith meant by that short word *they*? Againe *they bring in ceremonie*? Which, where, when, how? not a word of all this. To witt calumniatours loue to trade in generalities, wherein lyes are not so easily discovered. Should they point out any one order in particular, which hath generall approbation in the Catholike Church, they would find the youngest of them to be older then their

Church : and thence it is , that they neither name the thinge , the time , nor the place. That so they may be sure not to be caught , but where the calumnies falls there it should lye without possible controule And putt case some ceremonies were anciently brought in (nor doe we contend they were all from the beginning) might not a more modest interpretation haue bene putt vpon them by a Christian then an ayme of lucre : Might they not haue bene esteemed vsfull to sett of Gods seruice with more decencie and Maiestie ? Things that are of homely , common , & vulgar vse , are also but of a vulgar esteeme , and quickly run into contempt with the people. Saint Augustine could make a better construction of the Ceremonies of his tyme , to wit , that they were a certaine mute eloquence , deliuering a holosome doctrine , fited to moue the affections of the vnlearned , conueying their hartes from thinges visible to inuisible , from corporall to spirituall , from temporall to eternall thinges. And saith excellently in another place : that those that pray , fitt the partes of their body to a posture beseeching a suppliant . as when they kneele vpon their knees , spread out their armes , or cast

themselves prostrate vpon the ground (ceremonies or pious practises which Monasticall persons & the Catholike Church is well acquainted with) or any action which they performe visibly, howeuer their hart is otherwise knowne to God, who needs not those externall actions to haue their myndes ly open to him, but man rather needs them to excite himselfe therby to pray and grone with more humilitie and feruour. And I know not how it comes to passe, that wheras those corporall motions are noe otherwise caused then by the preceedant motion and order of the mynd, yet they being visibly performed, the interiour inuisible motion which caused them, is reciprocally increased, and thereby the affection of the hart, which preceeded to cause those effects, because they are performed, is augmented. Here you may obserue a better vse of ceremonies, a spirituall gaine apparently aymed at. And how, I pray, came they so well acquainted with the consciences of Monasticall persons as to know their hartes intention? I durst be sworne they were neuer at confession with any such profane Preists, as take it for their taske to decerie their liues and ceremonies.

THE

THE II. PARAGRAPH.

MADAME, I beleene there is but too much said to people that speake in the ayre, without any limitation at all neither particularising the ceremonies, nor persons which vse them. If they meane of the ceremonies of the Catholike Church in generall, I shall owne that glorious cryme and as willingly grant they are vsed, and that in great number, as absolutly deny, and reiect as a calumnie that they haue either bene brought in of late, or vsed for gaine; but contrariwise most decently and religiously, to serue that great Maiestie in the comliest way we are able, and to keepe vp the memorie of the life and passion of our blessed Sauour, (they being a continuall expression therof exposed to the eyes of the people) we confesse we are louers of order, as being the beautie of the vniuerse. We know that what comes from God comes with order and decencie. And therefore we professe that we hate that anarchie and confusion, which old Tertullian sett out to the life, laying.

I will not omit to describe the manner of proceeding amongst heretikes, how babling and vndccent, how lowe and earthly, and how sauering of flesh and bloud it is: without grauitie, without authoritie, without order or discipline, as being sutable in verie deede to their beleife. In the first place, it appeares not among them, who is a Catecumene, and who one of the faithfull: they goe pell mel together, and beare the same seruice; and say the same prayers. Nay should euen a pagan chance to come, they will throw holy thinges to dogges, and gemmes (though otherwayes false ones) to swine. They tearme simplicitie an ouerthrow of discipline: and our desire to conserue it, an affected allurement. They communicate promiscuously with all sortes of people. For though they be of diuers opinions; it matters not, so they conspire all together to the ouerthrow of truth. They are all fuelled vp with pride: all of them promesse knowledge. They are perfect Catecumenes before they be instructed. How malepart are the verie hereticall women, hauing the boldnesse, to teache, to dispute, to exorcise, to promise cures, yea happily to baptise in publike. Their manner of giuing orders is light, rashe, inconstant. Sometymes they preferre Neophites, sometymes secular per-

sons, and sometymes againe our verie Apostates, that they might oblige them at least by glorie, whom they cannot by Truth. A man neuer meetes with preferment with more facilitie then in the tents of Rebels, where their verie being there, passes for worth and merite. Hence one is Bishop to day, and to morowe another: to day a Deacon, to morowe a Lectur. To day a Priest, to morow a Layman. For they impose Priestly functions vpon lay-people.

THE III. PARAGRAPH.

MADAME, this excellent description of an Heretike was Tertulians who liued and putt it downe 1400. yeares agoe, while he could neither be suspected of thinking of aduantageing our cause, nor preiudicing yours. Yet had we not named the Authour of it, who would not haue thought it had bene diuised to point out the miserable tymes wherein we liue, so absolutly doth it come home to what we dayly see among the sectaries? Is there any thinge more abiect, earthly, and fleshly, then the beggerly way wherein God is serued among them; while they make a iest of our graue, graue.

cefull, and ancient ceremonies? Their practises are accompaigned with noe grauitie, noe authoritie, noe discipline: so that any honest gentleman is serued with more state in his priuate house, then God there publikly in his temple. Doth not the Preist appeare iust such as the people? mounting into the pulpet noe otherwise accoutred then though he were to walke abroad about some ordinarie affaire, with his cloke, his hatt, and his gloues on; vnlesse you would say he is differenced from his flocke by his inbrodded nightcappe and veluet cussion, and so is fitted rather for an after noones nappe, then a good instruction. Doe they not all run promiscuously to the same Church, and the same seruice (vnlesse their zeale leade them rather; into some tubb, or chimney corner to bable) as well the Calvinist, as the Lutheran; as well the Quaker, the seeker, and the expecter, as the Brownist, the adamite, and the familist of loue, with all the rest of the confused tribes, without any visible meanes to discerne them, or to discouer what they hold, or what they practise. May not the Jew, and gentile, & euen the Turke him-

selfe, steppē in amongst them, and fall to such fare as he finds vpon the table, without euer being questioned who he is, or whence he came? (they saith Tertullian communicate indifferently with all sortes of people) see how bountifull they are while we are the Couetous, and what an open house is kept, where all enter, eat, drinke, and welcome, without paying a pennie. We, say they at least, sell our ceremonies, and they, (grant we with Tertullian,) giue away, or cast away, their verie Sacraments, gratis: *they cast their holy thinges to dogges.* We, forsooth, make money of all: while they throw *gemmes euen to swinne.*

THE IV. PARAGRAPH.

THEY laugh at our simplicitie, as being destructive of discipline. And their wisdomē ought surely to be magnified, who keepe it vp so gloriously, as you haue already heard. They laugh, I say, at the simplicitie of the poore, blind, credulous, mislead Catholike, (they qualify them as they please) because they beleeue what they vnderstand not, though

they were longe since taught by S. Augustine, *that not the viuacitie of vnderstanding but the simplicitie of beleiuing, is the peoples greatest securitie.* They laugh at the fillie Catholike, I say.

Because they captiuate their vnderstanding to the obedience of faith by S. Paules counsell.

Because they sticke to authoritie, to which they owe their beleife, howeuer S. Augustine assures them; *that they owe their beleefe to authoritie.*

Because they walke in the footstepps of their fore fathers, conseruing the same Doctrine, sacrifice, Sacraments, and ceremonie, which ancient tradition deliuered into their hands. O happie and glorious errors!

They, the while, with their proud *promises of knowledge*, haue indeede taught the people Witt enough, not to giue credit, euen to themselves, who are but men and may lye; and so hauing broken downe the hedge, and enlarged the Fathers bounds, they haue exposed the doctrine, and discipline of the Church, to be torne in peeces by the people, who deliciously feaste themselves with their owne

inventions, while they interpret all that they read in Scriptures, and that those new masters haue taught them, to their owne fancies, as those new masters also deliuered to them what they had inuented, and composed after their owne fancies. If Luther and Caluine tooke to themselues the Priuiledge to forge new opinions, why should not the Lutheran, and Caluinisticall Ministers inherite that prerogatiue? And if they inioy that libertie of coyning, why should not a part of the power descend vpon the flocke, that the improuement of the doctrine may synypathise with the fourse whence it tooke its origine? In the interim they haue brought their hogges to a faire market. But we must not laught at them; nay rather ought we to lament, and commiserate their miserie.

THE III. CALVMNIE.

They sett all Gods mercyes to sale: for what sinnes cannot be bought for money, as adulterie, incest, murther, blasphemie, sins past and present.

THE XIV. REFLECTION.

HERE enters more lyes then lynes: five manye flaunders vented with one breath. Youle pardon me, friends, I cannot belecue you. Especially when you deliuer your selues in such vaste generalities: that all Gods mercyes should be set to sale, all without exception: had it bene but some few of them, and by some few, we might haue looked vpon it with some feare, that there might be yet some Iudas amongst vs, who would not onely sell Christ mercies, but euen Christ himselfe: or some Symon, that would haue bought or sold the gift of the holy Ghost for money; but that the practise of the whole Catholike Church, should be to sell all, or any, of Gods mercies, I cannot belecue you. I my selfe haue bene a Catholike these many yeares, and yet I

was neuer taught it. We haue store of Sermons at Paris, and yet I neuer heard it. We haue Catechismes, in great number, & yet I neuer read it. We haue the Councell of Trent which deliuers many thinges that are not much agreeable to your daintie palates, and yet you cannot point it out there neither. But contrarily, had you had as much mynd to discouer truthe, as to publish falsities, you might haue there met with as much care as men assisted by the holy Ghost might easily haue put downe, to haue preuented, or at least, punished, all couetousnesse, and base trading in holy thinges, as appears by the 21. sess. the 1. cap. Whereas Ecclesiasticall persons ought to be free from all suspicion (not onely for the thinge) of couetousnesse: Let neither Bishops, and others who haue power to conferre orders, nor their seruants vnder what pretext soeuer, take any thinge for the conferring of any orders what soeuer, though but the first tonsure. Nor yet for their dimissorie letters, testimonialls, the seale, or any other cause whatsoeuer, yea though it were euen freely offered. Marrie the Notaries (in those places onely where the laudable custome of taking nothing is not in vigour) may receiue for euery

Dimissorie or *testimoni*all letter, the tenth part of a crowne and noe more, so that they haue noe sett st^dpend for executing their office, nor any emolument accrue to the Bishoppe out of the Notaries profits, by reason of the collation of those orders, either directly or indirectly. For in case they haue any stipend, the Councell doth decree that the Notarie is bound to giue his paines wholly gratis; forbidding and disannulling all other taxes, statutes, and customes, though of tyme out of mynde, of what places soeuer, which ought rather to be rearmed abuses, and corruptions which saour of simoniacall wickednesse. And let them that doe contrarie to this, as well the giuers as the receiuers, incurre de facto, besides the diuine wroth, the punishment inflicted by the Law.

What more exact care, or euen a kind of pious solicitude, could be expressed in words, especially by men who stand here indibted to be marchāts of Gods mercies. Certainly wise and modest men will iudge, that this was the way rather to shut vp the shope for euer, then to inuite customers, where they were like to spend their money not in buying Gods mercy, but in drawing his curse vpon their heades.

In the 24. sess. 18. Chap. You might haue

read (and haue profited by it) what care is vsed by the Church of God in the choyce of good Pastours, and what prouision is made to preuent base trading as well in them, as in those that are deputed to examine them, which are to be Masters, Doctours, or Licenciates &c. who sweare vpon the holy Gospell, that they will faithfully discharge their dutie therein without any humane affection or respect. Let them be warie, saith the Councell, to take any thing in respect of this examination either before or after. Otherwise let them, as well the taker as the giuer incurre, or be held guiltie of, the crime of Simonie, from which they cannot be absolved, till they dismisst those benefices, which they had obteyned before in any way whatsoever, and they shall become vncapable to obteyne any benefice for euer after. And be they oblidge to render an accompt of all these promises, not onely in the presence of God, but also in the Frouinciall Synode if neede require.

Here one would thinke, that hands, and purses, and consciences were so absolutely tyed vp, that none that pretended either to religion, or publicke honour, or euen his owne aduantage, should be giuen to such base, irreligious and gainelesse tradinge, where he runs an cui-

dent hazard to loose more then he can probably gayne, and his soule to boote. So farre, in all probabilitie, are Catholikes aboue all others, from being lyable to the base slaunders which are put vpon them of setting all Gods mercies to sale. Whereof were they otherwise, some of them, guiltie, yet were the Church free from cryme, which vsed all possible meanes to preuent, and punish the same.

In the 22. sess. in the Decree de Missa you might haue found more endeouour vsed to shut vp all passages by which base trading might be suspected to creepe in. The holy Synode (saith the Councell) doth decree that the Bishops who are Ordinaries of the places, should vse all possible endeuour, as we oblige them, to prohibite, and absolutly take away all those thinges, which either couetousnesse, seruice of Idoles, irreuerence, which falls not farre shert of impietie, or superstition, that false imitatrice of true pietie, hath brought in. And to comprehend many thinges in a few words: to begin, in the first place with couetousnesse, let them absolutly prohibit all conditions, pacts and bargaines of what kind of reward soeuer, and what euer is payd for saying new Masses: as also all importune and vnbeseeching

& base exactions of almes, rather then humble requests for the same, and other thinges of the like nature, which doe not much differre from the stayne of simonie, or at the least from sordide lucre.

What, I pray, can be added to this care? or what more should be said, to make you see; (if malice shut not both your eyes & vnderstanding at the same tyme) you haue said amisse of those that deserue it not, and haue sett the saddle vpon the wrong horse. Auarice is quite banished from our Mansions. Whether it may not raigne in your smale Conuenticles, where the Minister is oblidge (according to my Lord Bacon that great light of England his obseruation intimated aboue) to water more holes then one at once, (to wit to provide for his wife and children) looke you tot, I loue not to recriminate.

But if you will needs turne a deafe care to all this, and goe on with your slaunders by way of interrogatorie *what sinns cannot be bought for money, as adulterie &c.* [as though it were so visible as none could but see it; and so demonstratiuely euident, as none could deny it, while you bring not one word or peece of a word, or

even a specious lye to make good the greatest calumnies that can be cast vpon an innocent] What place of defence is left vs, but appeale to the world, whether there be anie safetie for Innocencie, if bare accusations passe for proofes? and to the right which Iustice deneyes none, that while noe prooffe is made of an imposed aspersion, the accused may legally purge himselfe, by protesting an iniurie is done him, as all the Catholike Church protestes. Where, in the name of God [for I haue still a curiositie to heare what malice, being put to it, can inuent] where was it that this supposed *adulterie*, *incest*, *murther blasphemie*, should haue bene bought and sould? speake out, men, or hold your peace for euer; the cryme is too great, the world too iust to take your bare word fort: can you not, at least, hyre some knight of the post to sweare it? That passes for lawfull among some of your Saintes, as I haue heard, and yet we are not so vniust as to cast the buying and selling of periurie, much lesse all other sinnes, vpon your whole Church, as you doe vpon ours. You are told you lye; because you make my innocent mother, a huckester

of sinne, a chaferer in adulterie, incest, murther: a bawde in blasphemie. I would not vse that offensive word did not the world see I am concerned in honour and dutie, and that indeede there is noe fence against a bare affirmation, but as bare a negation.

Speake at least being prouoked, play the men, & defend your selues; or all honest men will take notice, that you cannot, & because you cannot, you are calūniatours. In what part of the world was this infamous trading driuen? In what market, was this vile marchandise exposed to sale? who were the sellers, and who the chapmen, and vpon what price did they agree? and for what quantitie of this corrupted stuffe dealt they? Were the buyers, and sellers, and market place, and all inuisible? then happily you may say, they lay inuisibly skulking in the bosome of our Church, as yours was said sometymes to haue done, and so were inuisible indeede, but yet were, as well as your Church truly was, when none could find it by looking behind Luther. *Credat Iudeus Apella*: But for my part, beleeue me, though we Catholikes passe for the most credulous, yet

haue not I weaknes of credulitie enough to fall into such a fancie, as to belecue, that you (though you haue an impotent power of seeing what none els can see) that yet you, I say, haue eyes to see what is inuisible; that is, to see what cannot be seene; that is, to see, what is not. If you haue any eyes, you will see the truth of what I say; & if you haue any shame left, youle hold your peace.

THE IV. CALVMNIE.

As for whores, they permitt them to liue loosely without punishment, and allot them streetes and houses to increase sinne.

THE XV. REFLECTION.

HERE, Madame, comes in a medlie of mixt marchandise, *paucheto de l'vn, & pauceto de l'autro*; some sound, some corrupt, so vnfortunately iumbled together, that there needed noe more to spoyle the whole, and to make the assertion a calumnie. *As for whores they permitt, or tolerate, them to liue loosely*: thus farre, as for me, it should haue past for granted: because

because I haue often heard it reported, howeuer at the first blush it seemes to haue noe good face: But when they add, *without punishment*, I smell a ratt, and crye corruption. *They allot them streetes* (or a *streete* at least) *to increase sinne*, This againe I am forced to crye against, as the naughtie leauen, which spoyleth the hole lumpe or batch.

Here, Madame, they may seeme to leaue the body and ayme at the head: knowing well that their malice will be deriued vpon them both. They strike at my father, hoping to wound both father, and mother, and children with the same blow. We haue heard of a dumme child restored to speech, vpon an apprehended danger towards his father. And should I be struck dumme, contrarily, vpon this affacinate, where both fathers & Mothers, and myne owne destruction, are equally aymed at: I confesse a womans words, especially so inconsiderable as I am, are but a poote defence; yet where I was not able to speake a perfect defence, in a matter of fact which I knew not perfectly, I found I was able enough to crye for ayde. The truth is, I had recourse to a friend, verie intell-

ligent, and honest beyond all exception, who had diuers tymes bene an eye, and eare witnesse of that fact &c. and he had the goodnes presently to take his pen, and putt downe, what I found full satisfaction; and I hope, such will your honour, and all louers of truth, find it. And certainly it will afford light enough, to lead you out of that mist, wherein many haue stumbled at a molchill and strayed: and discover how ill you haue bene dealt withall herein. Please then, Madame, to heare my noble friend, who (hauing bene three seuerall tymes for a good space together at Rome) deliuers the fact as followeth.

THE I. PARAGRAPH.

MISTRESSE, *I cannot but smile all alone in my countrie chamber, at this sodden surprise, where, while I inioye the delights of a high peace, you call me to warrs, in the defence of our common father, where an equall dutie obliges me to an equall readinesse. You seeme to be in some litle disorder; But feare not woman, it is but a false Alarme, there will be noe hurt done. Rome stands at a great distan-*

ce, farre enough beyond their Canon shott, what need we to feare their squibbes and slinges then? Its a strong towne, and well guarded The Pope is a good man, and frequent reports giue him to be a Saint: be confident his holinesse and innocencie of life, will be found prooffe against their malice; the reportes of the whores, if they be rightly reported, will be able to fasten noe staynes vpon him, or vpon the chaire which he doth illustrate. But lets laugh a while in our sleeue together, before we begin. What? Is our aduersaries furie run out to so low an ebbe, that it can beare nothinge of waight or bulke? Haue they spent all their shott vpon our impregnable Fortresses; and now fall they to smale play rather then sitt out, by fireing on our outworkes with flashes of powder onely; which giues crackes, but hurtes not; serues to terrifie children, but makes men laugh, to obserue, that their pride and splenne is great indeede, but their hornes short. *Et vana sine viribus ira*? So that hauing in vane spent their powder and shot, they fall to childs play. They lay downe their swords, and muskets, & pikes, and fall a throwing the durt of other mens vices vpon vs; that at least, they may besmeere their clothes,

whose bodies they are not able to wound. Well let them vanelly went the rest of their collar, while we deliuer the truth of the fact to such noble soules, as would hold it a cryme to detayne Truth prisoner in mistakes. And so lets to the great busines, vpon which, you would say, the fortunes of Greece depends.

THE II. PARAGRAPH.

MISTRESSE, The Protestants [or who els they may be who will needs stumble at something which their imagination giues them, lyes in the way] are mistaken in the fact: for it is most certaine, that the Pope takes neither fine, nor taxe, nor rent, nor yearely tribute, to permitt, or tolerate sinne, much lesse to authorise, or increase it for a somme, which is falsely reported. So that while they affirme, and yet proue nothinge, one short *Nego*, is all that is due to them for an answere. He giues no leaue [I confidently auerre it] nor approbation, nor countenance to that filthie commerce of the whores. But contrarily, discountenanceth, dehorts, punisheth them, and

hinders their increase with great care, watchfullnesse, and cost. All that know Rome know this to be most true, if they be owners of any braynes to haue made obseruation, and honour, to speake the truth. I appeale to their ingenuitie, whether those naughtie women, be not discountenanced, curbd, and kept short, by what care ciuile gouernment can suggest. For.

First, they are prohibited to come to any publike meetings, or assemblies, where women of honour meete, as at the Course and other places.

2. They are prohibited to goe in coaches, or stirre out of doores on the night.

3. They are prohibited to liue in common one with another, least they might encourage one another in their wickednesse: and are forced to liue separate and alone, lest single to the melancholie horror of such a solitude, as is onely accompanied with a bad conscience (a home bred punishment) which a wise Poëte will haue to passe the huge torments of Busyris his burning brasen Bull. Hauing much leasure to heare God speake to their hearts, many of them enter into

themselves, and change their abominable, and euen painefull liues; confessing with the Wiseman, that they are worne out in the Wayes of iniquitie.

4. They are prohibited to vse any allurement by words or signes: that is, either by calling in passingers, or making any vnciuil or tempting signes with hand or head.

5. In holy tymes, as Lent &c. they are forced to goe to sermons, where greatest diligence is vsed to dehort, and deterre them from that damnable course of life, by thundering Preachers placing death, iudgement, heauen and Hell fire, before their eyes, with the greatest force and life that pious eloquence is able to set them out, as being the most powerfull arguments to strike such rebellious hartes with feare, the begining of wisdom; and consequently, the most effectuell meanes to reclaime them.

6. They are not onely, dehorted discountenanced &c. but they are also punished both corporally and spiritually: both in soule, body, and fortunes. In their life, they are forbidden all the Sacraments, or excommunicated &c. At their death, vnlesse they be changed from their

badd life, they are not permitted to make their last will and Testament, but all their goods are confiscated. Stray --- not to the Popes coffers (which our antipopes were gaping after) but to the Hospitalls: and their bodies are refused Christian burial', being thrown into a place neere the walls of the Citie, hard by the *Porta del popolo*, Where, in detestation and punishment of their sinne, they haue noe other then the Asses buriall.

And that the said restraints might not be proiected onely, but punctually executed: there are publicke officers who haue continually a watchfull eye ouer them, and other malefactours, that they might not transgresse against the former prohibitions, or otherwise. And to performe their office more effectually, they take a liste of all the whores names, that they might know who they are, and where; and be able to force them to the Sermons appointed, should they at any tyme be found negligent.

4. The Pope doth not onely discoun-tenance, dehorte, punish, and put a strict watch ouer them, to see all the premises obserued. But, yet further, his Holinesse

endeuours to hinder the increase of them by his owne great care and cost: for first he causeth young girles, not yet marriageable, to be taken (at ten yeare old, or there about) from their poore parēts, least they might be tempted by pouertie (*quæ cogit ad turpia*) to prostitute those innocents: and these girles he causes to be carefully brought vp in a certaine hospital purpose y designed for that pious worke. And when they come to be of riper yeares, they are provided with sufficient portions, either to espouse God or man, that is, either to chuse Monasteries, or Mariage.

For this purpose there is a most solemne and deuoute procession made euery yeare to the Dominicans Church, by three or foure hundred of these young girles, all clad in white (and those that will be Nuns, haue litle crownes vpon their heades, and white waxe candles in their hands) to the Dominicans Church, where his Holynesse expects them in person, and giues euery one of those poore girles a purse full of money, to inable them either to become Nuns or Wiues.

Is this, Madame, as they basely obtru-

de vpon you, and falsely impose vpon the Pope, to permitt whores to line loosely without punishment? Is this, to allow them streetes and houses to increase sinne? Is this, to authorise sinne for a somme? Is this, to pay Tribute to the Church? Or rather is it not one of the foulest and falsest imputations, that euer can be cast vpon a Souueraigne Prince, and heade of the Church? And one of the most base, vnworthie, and vnechristian actions imaginable, to make vse of the ignorance of a fact, at a great distance (wherein few are able, and fewer willinge to take the paynes to disabuse themselves) to beget badd impressions in all those [wherof the world is but too full] who easily lend open eares to such scandalous reports, to the preiudice of their Christian brethren whom they are bound to loue? Is this, I say to permitt them to line loosely without punishment? since in verie deede they are punished in the ciuile libertie which other women inioye; in their reputation, being marked out, and knowen to all the world for such as they are: in their consciences, being deprived of the Sacraments. In their purse, not hauing power to dispose of that Mam-

mon of iniquitie which by their infamous commerce, or otherwise, they might haue gayned. Finally in their body or deade corps, it being denyed Christian buriall. Is this to allot streetes and houses, to increase sinne, to withdraw the young growth [the poore girles] wherby they might haue probably bene recruited? Is this to authorise sinne for a somme, to imploy large sommes for the conuersion of those that are already vnfortunatly fallen into that abominable tradinge, and to hinder others to follow their wicked example? So farre is it from truth that the Church receiues any tribute by them, that it imployes the vigour of good gouernment, much care, and cost, to reclayme them.

So that we may iustly conclude, that the *whores at Rome are not permitted without punishment*: Which yet our enemies affirmed; and we put it downe for the first CALVMNIE.

That *they haue not streetes allotted to increase their sinne*; which our enemies auerred: and it is their seconde CALVMNIE.

That *sinne is not authoris'd for a somme*; which our enemies asserted; and it is their

third CALVMNIE.

That they pay not tribute to the Church: as they falsely imposed, and it is their fourth CALVMNIE.

Deale fairely with vs; put downe all these in capitale letters for *Calumnies*; and let them be fixed vpon the Calumniasours foreheades, and we will more cheerefully goe on to the ensuing charges.

THE V. CALVMNIE.

They authorise sinne for a somme &c. and not onely sins past, and present, but to come. Witnesse the yeares of Iubilie.

THE XVI. REFLECTION.

THAT there is noe sinne at all authorised by the Pope, or the Catholike Church, either past, present, or to come, as to the whores, hath bene alreadye proued, and the contrarie is marked downe for a calumnie, if right be done vs. But wheras that which they bring for a prooffe of it (to wit *witnesse the yeares of Iubilie*) seemes not to relate to the whores alone, but is euen

extended, though most vniustly, to the whole body of the Catholikes, it ought not to passe without giuing some better accompt of it selfe, nor shall it.

THE I. PARAGRAPH.

MADAME, had the yeare of Iubilie indeed, this strange vnheard of, boundlesse power, of not onely pardoning sins past and present, but withall of authorising sinne to come for a somme, I must needes confesse, it were a great Iubilie indeede, and we should neuer neede more then one, vnlesse we were madd not to make so comfortable a prouision, when so faire an occasion is offered. But since the Catholike Church doth not onely disowne, but euen detest, and protest against it as a most abominable Calumnies.

I scarce know here whether I should rather wish to be Democritus or Heraclitus. Democritus, to laugh at their blind ignorance to aduenture to speake of thinges they are so litle versed in: Or Heraclitus, to weepe at their intolerable malice to speake point blanke against their

knowledge and conscience : and to force
in a Witnesse by head and shoulders , to
stand vp in a cause which he neuer either
saw , or heard , or euen dreamed of : wit-
nesse , say they , the yeares of Iubilie. This is
the highth of basenesse. Yet hold on , doe
your worst , we defye you ; vse what vio-
lence you can , you shall neuer be able to
wrest a word out of our Iubilies to your
aduantage which publisheth iustice and
peace indeede to the repentant sinner.
But makes noe Outcrye , or open sale of
authoritie to sinne for a somme . *Speak*
for your selues if you haue any reliques of
worth , or wit , or euen impudencie left
you , which you haue not alreadye degor-
ged. Your honours are at stake , & should
you bring noe apparent proofes , at least ,
after such prouocations , your owne verie
friends would leaue you for impostours.
In what Councell of ours , in what Cate-
chisme , doe you find it out ? *Reade it out*
of some of our Diuines , or controuersi-
stes , who , haue written large volumes of
the power &c. of Indulgences : *Reade , I*
say , that sinns past ; present and to come , are
authorised for a somme in the yeares of Iubilie.
And the world will see you lyed not gra-

tis, and Wele all put a curse vpon that
Rocke of Scandall, vpon which you stum-
bled. Looke backe to former tymes, if you
list, and read it out of some of our sworne
enemies, and euen that will pleade a part
of an excuse. Run backe to the Walden-
sians those blindbeggars of Lions, the first
visible opposers of Indulgences and beg-
ge some poore ayde from them. *Indulgen-
ces, say they, which the Pope grantes, are no-
thing at all worth.* But this falls farre short.
Run to Wicklife that homebred Monster
Its a fond thinge, saith he, to giue credit to
the Popes and Bishoppes Indulgences. This
doth partly out-vie these others, yet co-
mes not home. Run to Luther, heire ap-
parent to those illustrious ancestors, and
best improuer of that noble inheritance,
Who was as fowle mouthed an Apostle,
as one would wish, if we belecue S. Tho-
mas Moore who leaues him *cacantem ca-
uatumque*. Which words as any one may
easily guesse by the affinitie they haue
with the french, marke him out for a
beastly fellow.

THE II. PARAGRAPH.

INDULGENCES are the most impious deceipts, of most wicked Popes wherby they cheate, and loose the goods and soules of the faithfull. This is to speake out, in my conceipt, and yet we heare not of authorising sinne past, present, and to come, for a somme. So that this testimonie is most due to you, and you shall not want it, that through you be but younger brothers, you haue yet outstript all that euer went before you in a lawlesse impudencie.

But what you cannot find in our authours or Church (should you euen burst for it) to wit sins past, present, and to come, authorised for a somme in the yeares of Iubilie: what if I should find in yours, and cost you nothing, noe somme at all. Looke towards Luther, hes a good fellow, and will deale more liberally with you. Looke vpon him, I say, & you shall not onely find a Plenarie Indulgence, farre more ample then euer Pope durst grant it, for sinnes past present and to come, but euen an absolute sauegard from all danger to boote, saue onely infidelitie. A Christian, or

baptised person, saith he, is so rich, that, although he would, he cannot loose his saluation by any sinne, how great soeuer, vnlesse he will not beleue. Or if you liue neerer France goe to Caluine, and there too you may haue the Pardon of the Iubilie yeares for sinns past present and to come, without paying a pennie. At what tyme soeuer, saith he, we be baptised, we are at once washed and cleansed for all our life. In baptisme is obtayned perpetuall and continuall forgiveness of sinns even vnto death. These are gallant men, Madame, and find ways to save their followers (in a manner will they nill they) without all the paines, and care, and cost, which we Catholikes are wont to be put to, as your Ho. will please to heare; for now I am resolved to leaue those Calumniatours, and deliuer to your La. in all sinceritie what I haue bene alwayes taught by my Catholike Mother in this behalfe.

THE III. PARAGRAPH.

PLEASE then to know, Madame, & be it known to all those that may haue receiued bad impressions by the
foresaid

foresaid flanders, that the Catholike Religion teacheth not that sinns past, present, and to come can be pardoned, much lesse authorised for a somme, either by Iubiles or otherwise but protests against it as a Calumnie.

2. That our Iubilie yeares, and our Indulgences, neither puts a pennie into the Popes purse, nor takes a pennie out of ours, but such as we freely and without constainte giue charitably to the poore, or bestowe in other pious vses: And this I affirme absolutly vpon myne owne knowledge, neuer in fiftie yeares space hauing mette with any iniunction or practise to the contrarie.

3. That noe sinns at all are pardoned, nor pretended to be pardoned in our Iubilies, independently of the Sacramentall absolutions we receiue in the Courts of Pennance, to which the sinner is remitted to haue pardon for his sinnes, as they were remitted by our Sauour Christ, and his forerunner Sainte Iohn: Doe euery one of you pennance: and againe: vnlesse you doe pennance, you shall perish all together.

4. That sinnes are neither remitted

in the Court of Conscience, nor by our Iubilies, saue onely by the Sacrament of Pennance, consisting of Contrition, Confession, and Satisfaction that is, by sorrowe to haue offended so diuine a Maiestie; by an humble and sincere confession of our faultes in the eares of a Preist approued, and satisfaction according to his iniunction, or the measure of our crimes. This is our faith, this is our common and approued practise. Which is indeede so rationall and so satisfactorie, euen to common iense, that I cannot dreame what the most criticall braine can haue to say to it. A person of honour is offended by iniurious wordes, or actions &c. The offender conceiues hartie sorrowe for it; he expressest that sorrowe by a sincere, and humble Confession of his fault, he testifies himselfe readie to giue what satisfaction may be iudged competent, to the worthy person offended. What more can be desired by any man. And yet, Madame, if the Catholike practise be pretended to goe at any lesse, it is either taken vp vpon credit, or gathered from some particular Authours within the large compasse of the Catholike Church,

whose single and loose practises, are neither beleueed nor approued by the same Church, and consequently are vnworthily imposed vpon her, and her dutifull children.

THE IV. PARAGRAPH.

NOR is this, Madame, (as they falsely say) to haue a countenance, forsooth, for couetousness. But to haue a second and sure table after the shipwrecke of sinne, which is bought by noe other somme but the repentant teares, of a contrite and an humbled hart, which being stamped by Gods grace, are by all Catholikes held to be current money in the sight of God, without the addition of any other somme, as is basely asserted, and imposed vpon Catholikes, without all ground of truth, saying: (as it were in the person of a Catholike) *That the offendants must haue a true Contrition, or their somme of Money will doe them noe good, noe more then will a true Contrition without the somme.* Let those slanderers produce at least one Catholike Authour, who holds this abomi-

nable opinion, (& the Catholike Church will anathematise him) to free their credit: or it will be taken for granted, that it is more then they can doe, & noe lesse indeede then an absolute Calumnie, vnlesse it be a somme that ought to be restored to the right owner, before the sinne can be absolved, according to that ancient Maxim; *non absolutur peccatum nisi restituatur ablatum*, Such is the Iustice of Gods Church, of which there is noe practise among those that liue Without, as your Honour well knowes, and noe protestantency.

Thus farre haue I deliuered what is not taught by, but falsely imposed vpon, the Catholike Church, to remoue all such causelesse Calumnies. Now, Madame, with your permission, will I passe on to put downe what I haue bene alwayes taught in the same Church. That you may clearely see from what source that power of Indulgences is deriued, and how ancient they are. And with what effects and fruites they are practised amongst vs.

And wheras now, while I writeth etc

things, it hath pleased God to send vs a Iubilie, which all Paris is endeavouring to gayne, I haue iudged it not out of the way of our present discourse, to bring you acquainted with the forme and teneur of it, word for word as it lyes in the Popes Bull; which being, in some passages, attended with short obseruations, may happily proue more satisfactorie, then any other thinge could be said vpon that subiect.

The Vniuersall Iubilie granted by our holy Father Pope Alexander, by the diuine providence the seauenth of that name, to implore Gods grace and assistance in the present necessitie of the Church.

ALXANDER Pope the seauenth to all faithfull Christians to whom these presentes shall come, health and Apostolicall Benediction. Casting the eyes of our soule, from the most eminent Sea of the Church, vpon all the partes of the world; and attentuely considering the continuall calamities which afflict the flocke wherewith we are intrusted from aboue, we are not able to repress the frequent sobbs which burst out from the botome of our harte,

nor the teares which flow from our eyes in abundance. For what hart of iron would not be sensibly touched, with the present miseries which ouerflow the Christian world? Warre is sett on foote, and growes every day more and more obstinate among Catholike Princes, and to appease it, all the inuentions of humane prudence, haue hitherto proued vnprofitable. In the East, the countries which were subiect to the power of a most pious common wealth, are infested by the turkish warrs of ten yeares continuance. In the North, a parte of the kingdome of a most Catholike kinge, is inuaded by hereticall armes: and the frontiers of the rest, is not safe from their malice and power. In the south partes, a cruell plague is begun, which depopulates the neighbouring nations; and horribly threatens this capitall Citie of the true Religion. All is full of the terrour, and iust apprehensions of the miseries which inuiron vs. So that now more then euer, we resent the hand of God to lye heauie vpon vs, because our crymes prouoke his wroth: to appease which, though we cease not to imploye our owne sacryfices in particular, and those of others, together with the oblations of prayers without intermission, yet we iudge that we shall more promptly receiue the effects which we hope from Gods mer-

ey, if the Prayers of all faithfull Christians were ioyned with ours, their soules being first purged of the sinns which defile them, by the hol-some remedie of sincere Pennance: for our good God is myld, and mercifull, and pardons all that inuoke him in sinceritie of harte.

THE I. OBSERVATION.

MADAME, you will obserue, that we meete with nothing yet that seemes any thinge to Sauour of that base trading, which our enemyes would impose vpon vs, nor will there any other appeare in all the Bull. Marie this appeares, and is made visible and intelligible to all that haue eyes to see, and eares to heare. That we haue a good Pastour who sleepest not, but is vigilant ouer all his vniuersall flocke. That he wants not care to consider, nor bowells of mercy to commiserate his childrens calamities, which by compassion he makes his owne. He knowes that his sheepe which he calls, are spread all the world ouer, and they heare his call to the furdest corners of the earth, and know him, and acknowledge him by their prompt obedience He calls them not to

inrich himselfe with the fleese, but to inrich them with the blessings of remission and pardon, the fruites of Christs Passion, intrusted in his hands. He calls them to fasting, praying, pennance, workes of mercy, vse of Sacramentes &c. and his order is hardly distinguished from the execution therof: they all run: the Emperour, Kinge, Prelate, Prince, Preist and people, with vnanimous hartes, and ioynt endeouours, to make violence against heauen; and force, as it were, necessarie blessings from the hands of Mercy.

The Pope goes on. *Now that all these things may be done with more fruite and profit, and accompaigned with more seruour of Spirit, we haue thought good, following the ancient custome of the Romane Church, the Mother and Mistresse of all the rest, to open, communicate, and distribute the treasures of the same Church, wherof we are made the Dispensers by the grace and authoritie of our Sauour Iesus-Christ. And to his effect, on the behalfe of Almighty God, Father, Sonne, and holy Ghost, by Apostolicall authoritie, withall fatherly affection, we request, admonish, and exhorce in our Lord Iesus all faithfull Chri-*

istians in generall of both sexes, as well those of this our holy Citie, as those that are out of it, in what place soever, that they would devoutly sett vpon and accomplish the thinges following, and that they would beseech God our Saviour, by the beuells of his mercy to vouchsafe to protect the Catholike faith, and defend it, against the attempes and ambushes of her enemyes: to extirpate heresie: to grant peace to Christian Princes, together with a true and profound tranquillitie: to deliuer such as are already infected with the plague, and preserve the rest: and to succour the Church in the present necessities which she grones vnder.

THE II. OBSERVATION.

WHAT appears yet but good and vertuous, and well beseeming that common Father? He neither speakes of selling, or euen giueing, out of any store of his owne, but out of the common stocke of the Catholike Church. Or by any other authoritie but that which was left by Iesus Christ to the Church, and deriued vpon his person by lawfull succession euen from the Chaire of Peter, erected by Christ Iesus. Nor doth he make vse of

this authoritie vpon a slight occasion, but in a generall and crying calamitie. Nor yet doth he imploye this common treasure for any sordide lucre, or otherwise badd end, or by such indulgence to make Christians lesse carefull to performe good workes &c. But for a most laudable and Christian one, to the end, saith he, *at their fastes, prayers and penitentiall practises, to which he exhortes them, may be done with more fruite, & seruour of Spirit.* Therefore doth he open, communicate, & distribute the treasure of the same Church on the behalfe of Almighty God, Father, Sonne, and H. G. Nor doth he take vpon him to begin a new thing neuer before heard of in the Church of God: but proceedes according to the *ancient custome of the Romane and Mother Church.* Which is deliuered in the Councell of Trent as followes.

Wheras the power of granting Indulgences was conferred vpon the Church by Christ; and that she vsed this kind of power, deliuered vnto her by the diuine prouidence, in the most ancient tymes; the holy Synode doth teach, and commande, that the vse of Indulgences, which is verie profitable to all Christians, and

made good by the authoritie of holy Councells, should be retayned in the Church, and doth anathematise or curse all such, as either affirme that they are vnprofitable, or denye that the Church hath power to grant them. Howbeit the Councell desires that moderation be vsed in granting them, according to the ancient and approued custome of the Church; least otherwise Ecclesiasticall discipline might be shaken by too much facilitie. And desiring that the abuses which erevpon haue crept in, wherby the famous name of indulgences is blasphemmed by the heretikes, should be corrected and amended, it orders in generall by this present Decree that all base lucre for the gayning of them, which hath bene a great cause of many abuses among the Christian people, should be vtterly abolished.

THE III. OBSERVATION.

HENCE you may see, Madame, that the Pope goes not along without Counsell & authoritie: nor did the Councell of Trent begin any new thinge, but continued an old: runing still secure in the foote steps of Ancesters, and ancient Councells. But wheras neither Pope,

(proceede he neuer so fairely, fatherly, and Christianly) nor ancient Fathers. nor Councells, will find any great credit with our souueraigne Aduerlaries, who may seeme to say with those arrogant persons described in the 11. Psalme

The first use of our Indulgences, is, as power, of loosing and binding, left by our sauiour to the

Church Math. 16. and John 20

The practise of them

Corinth 1. and 5 and 2.

Cor. 2. chap.

Tertul-lian ad

Mar. c.

1. 8 Cyp 13. Epist 15. or 11.

(We will magnifie our tongue : our lipps are our oone, who is our Lord) and vpon that proud accompt, will be their owne, and the worlds great iudges, I will onely out of respect to your Honour, and other louers of truth, point at the authorities in the margent, taking vp with one passage out of S. Paule, which me thinkes should satisfie all men, and giue them occasion to reflect, that the Churches and Popes proceeding, in point of Indulgences, was drawn vpon that Originall.

This holy Apostle then, Corinthians 1. and 5. planely exercises the power which Christ S. Matthe the 16. conferred vpon his Apostles, and in them to his Church as to the first parte of it, to witt, to retayne sinne &c. vpon the incestuous Corinthian. I indeede absent in body, saith he, but present in Spirit, haue already iudged in Spirit, him that hath so done, in the name of our Lord Iesus Christ &c. to deliuer such an

one to Sathan for the destruction of the flesh, in some
 that the Spirit may be saved in the day of our Editions
 Lord Iesus-Christ. Behold the offender ex- Nic. no
 communicated, or cutt of, from the Coun.
 Communion of his Christian brethren, Canon
 & kept in pennance for his cryme. But as or 12.
 to the seconde parte of remitting or loosning with
 &c. in the 2. to the Corinthians 2. being many
 moued to compassiō by Tymothie, Titus, later
 &c. he grantes him an Indulgence or ones.
 pardon, and remits the rest of his pennance.
 For my selfe also that which I pardoned, if I
 pardoned any thinge, for you, in the person of
 Christ, that we be not circumvented by Satan.
 Nor is the Popes Indulgence any other
 thinge then a remitting, or pardoning,
 part of Penance or satisfaction incyred
 for, or otherwise due to sinne; and that
 too in the name, person, or by the autho-
 ritie of Christ, the guilt therof being al-
 readie pardoned.

The Bull againe. Wherfor we confiding in
 the mercy of Almighty God, and in the au-
 thoritie of his blessed Apostles S. Peter and S.
 Paule, in vertue of that verie power which we
 haue receiued of our Lord Iesus Christ without
 any merite of ours, to tye and vntie, doe grant
 and giue by the tenure of the presentes most ple-
 narie Indulgences, and remission of all the

sinns (as it is wont to be granted in the Iubilie yeare &c.) to all faithfull Christians that are in our said holie citie , who within the space of a month after the date hereof , sh^{ll} faste one of the frydayes of the said month ; and having first confessed their sinnes , shall reuerently receiue the most holy Sacrament of th^e Eucharist. And (least by the great concurse of people , should they visite Churches after the ordinarie manner , the infection might be increased) deuoutely say their the Rosarie of the Blessed Virgine Marie , or the seauen Penitentiall Psalmes , with the Litanies and prayers follo^{ing} , at home in their owne particular ; and prayed for the foresaid purposes , and giuen almes to the poore as their owne charitie may suggest to each one in particular. As also to all others in what places soeuer without our said citie , who are in places where there is noe suspicion of the plague (which we leaue to the iudgements of the ordinaries of the respectiue places) shall visite the Churches appointed by the said Ordinaries , their Vicaires , Officialls , or by their order ; or in want of them , by such as haue charge of soules in those places , presently after these presentes are come to their knowledge &c. The rest of the Bull I omit , as contayning onely the style of the Court , together with the

Priuiledges granted to all Preists approved by lawfull authoritie, to absolute all reuerued cases: irregularities, Censures, changing vowes &c. and permission for all Penitents to make free choyce of any Preist so approved.

THE IV. OBSERVATION.

AND, I beseech you, good Madame, hat can malice meete with in all this, I doe not say, iustly lyable to so blacke calumnies, but euen not worthy of highest commendations. A generall care in a common father to excite his children to Pennance, and the practise of workes of pietie, and Christian charitie. A generall obedience and concurrence in the children, vpon their fathers call, to complie with the said workes, therby to amend their liues, and appease Gods wroth. He is moued by a most iust cause, the common calamitie, wherby he conceiues the diuine Maiestie highly offended. He suggests the best meanes to remoue it, euen that which he learnt of our Sauour Iesus Christ and S. Iohn, *Penance*, and the actes therof, *fasting, praying,*

and almes deedes, which extinguish sinne, as water doth fire. And all this, in the name, authoritie, and person of Iesus-Christ, as S. Paule did. And they (howeuer they are confident of his authoritie) hoping for nothing by the Popes concessions, vnlesse, first, by their owne endeouours, and good dispositions, with the helpe of the Sacraments, they be in the state of grace. In which state, and noe otherwise, they are hopefull, in Gods mercy, to receiue the effects, or fruites of the Popes pardons; to wit, full remission of the paines, or satisfactions, due to their sinns. And yet in the name of God, what a bugge beare is this made to deterre the ignorant from pope and papist; as they please to qualifie vs Catholike? As though, forsooth, he vndertooke to saue and damme, and sell mercy to whom he pleased: while notice is not taken the while, that the least Minister (greater then all the popes putt together) arrogantly takes vpon him, to preach plenarie pardons from both the guilt and paines of sinne to all offendants, be their crymes neuer so ennomious (at least if not publicke) without reserue, without satisfaction, without restitution, onely

onely vpon a bare repentance, which is but one part of the popes iniunctions, & that onely to remitt the paine due to sinne. O what a vaste, blind, prodigious bountie is this? which renders Christians so rich, that they cannot euen perish if they would, vnlesse they leaue of, to beleeue: as the teneur of pope Luthers vaste Indulgences beare.

And now, Madame, in some measure, agreeable to my weaknes, hauing purged my Catholike Mother, in point of the fowle Calumnies cast vpon her, & vnhan- somely foisted into your feast by our enemyes, me thinkes I am recovered out of a fowle passage, and restored to a faire plane, where I meete with a more gentle aire, and delightfully doe I walke too and fro on it. For surely, say you, *Monasticall liues* are profitable to the common wealth: because it keepes peace, and makes plentie, and begetteth a habit of sobrietie which giues a good example, and many tymes drawes their owne mynds, though naturally otherwise disposed, to follow the outward carriage: for the custome of the one may alter the nature of the other &c. The next cause for plenty, they are of a spare diet, and most of what they eat or should eat by

their order, is fish, rootes. &c. and the like.

Madame, Though by this discourse, your gentlenesse giues vs enough to appeare glorious in the eyes of the world: and makes vs fit subiects to find more fauour in protestant common wealthes then we could euer hitherto meete with (since we alone practise a profession, which keepes peace: makes plentie: begettts a habit of sobriety: we vse ceremonies which keepes the Church in order, and giues it magnificence. Besides it keepes out murmure, discontent, and idlenesse, which are the causes of rebellion) yet, vnder fauour wheras, in conclusion, you seeme to doubt whether it may be any aduantage to the soule &c. we must not sitt downe content with these halfe paymentes, (and the worse, halfes too) we must not take vp with driblets for consideration, with losse of the principall. The cheife ayme and end of Monasticall life is the ornament, beautie, and felicitie of the soule; or to say all in one word, the perfection of charitie, so farre forth as it can be attaynd to in this life. Those other temporall benedictions which acruie to the world and themselues (intimated by your La.) from that holy profession, are

but partes of the hundredfold promised by our heavenly Master in this life, to those that abandonne all for loue, life euerlasting being reserued to the next, for the soule. As I hope your Honour will haue found conuincd by reason in the fourth Chapter aboue; as well as by authoritie in the first, seconde, and third, where it is made appeare a tymely production of Primitiue Christianitie in the first. In the seconde, it is graced with angelicall prerogatiues by the holy Fathers vnanimous votes. And in the third, loaden with admirable fruites of Spirit, by the vndenyable testimonies of ancient Histories. How comes your Honour then to goe on as followes, saying.

Although rationally, one would, thinke that God should not take delight in shauen hea- des, or bare and dirtie feete, cold backes, hungrie stomacks, or any outward habit.

THE XVII. REFLECTION.

MADAME, I cannot but looke vpon this passage as a remnant of
K ij

the old leaven, noe production of your better seasoned soule. This is certainly some fume belched vp from the too full bellie of some fat Epicure in the middst of his deuoute prayers and pious resolutions, of *lets eate and drinke, because to morrow we shall dye*. For this strikes not onely at the bare backe, and hungrie stomackes, and durtie feete of the poore Monke or fryer onely; but at all the penall actions and satisfactorie workes for sinne, so highly praysed, and frequently practised, by all the ancient fathers, Martyrs, and Confessours of the primitive tymes. That I may not say it hath a lash too euen at Christ his sacred and torne shoulders, at his laborious and paynefull actions and passion. I am not ignorant that those libertines doctrine, and pleasures is, that his sufferance sufficed for all, and freed vs from further sufferance: but as they are not taught this euen by faith it selfe, which is not now the question; so, much lesse are they able to perswade it by reason, which is the thinge in present agitation: for rationally one would thinke that God should not be delighted in his sonns bare shoulders, his ignominious humiliations,

& publicke abandonment. And thence it passed for a scandall with the Iewes, and a follie with the gentils, though it were indeede the loue, and mercy, and wisdom of God.

Why should we then, Madame, overmatche ourselues in struing to discouer by the twye-light of reason what God may be delighted in and what not, and by that meanes put rockes of scandal in the way for licentious soules, which perceiue not what belongs to Spirit, to stumble at, while we haue better starrs to walke by? whereas there is nothinge more wholsome and secure in Christianitie then that the authoritie of Scripture should preceede and conduct reason, as your La. also concluds when you leaue your selfe purely to the guidance of your owne second and better thoughtes, concluding, neither must we follow our owne reason in religion but faith, which is the guide of our conscience. Whether then reason lead vs to it or not, God may be delighted in bare shoulders &c. if faith guide vs to it; which yet can neuer be without reason, howeuer it may be without the reach of it. And as for the reach of my

reason, I ingenuously acknowledge it to be of so smale an extent, that I should not be able so farre to looke into that hidden God his counsell, as to discover whether he may be pleased or displeased with any of our actions at all: since I should not thinke that Eagles stowped to the flight of flyes: that tapers could adde light to the sunne beames: that lesse then a droppe could swell the Ocean: that *nothing* compared to *All* could appeare something: that that inconsiderable and vanishing vapour, *Man*, could afforde delight to the diuine Maiestie. Nor contrarily I should apprehend *pleasure* to be a kind of addition, by the attaynement and fruition of some good, which we begin a new to possesse, and *displeasure* to be a withdrawing and priuation of the same. Whereas, God, as he is his owne *being*, so is he his owne *happie being* from all eternitie, his owne contēt, his owne Soueraigne and superadmirable delight, and felicitie. Being neither subiect to addition, nor diminution. And thence it should seeme the Royall Psalmists reason moued him to conclude *God to be his God*, because he needed nothing that was his, to make

some new accession of delight or happi-
nesse. And Lucretius, though, otherwise
an Epicure, said of God, *that he abounding
in his owne riches, stands in neede of none of
ours.* So that, happily, should we consult
reason alone, we should hardly find out
how he could be delighted (not onely
in bare hackes &c.) but euen in those
better thinges wherin you place his de-
lightes (nor doe we deny it) *as in an hum-
ble harte, and lowe desires, a thankfull mynd,
sorrowfull thoughtes, repentant teares &c.*
And so by the waight of flesh be borne
downe vpo that other vnworthy thought
which you presently after expresse, but
approue not, saying, *for we might thinke
that God did not intend man more miserie, or
lesse of this world then beasts,* Madame, had
not this production of rationalitie bene
better stifled in the Conception, then
brought out to light, since there are but
too many that doe not onely thinke it,
but practise it also, without any other in-
uitation, then impecauted reason, or cor-
rupt nature bowed downe to bestialitie?
*for man when he was placed in honour, vn-
derstood it not, and so was compared to brute
beastes, and was made like to them.* Hence

such as measured their actions by this crooked rule, said: come therfor let vs inioy the good thinges that are, and let vs quicklie vse the creature as in youth, let vs fill our selues with precious wine and oynements; and let not the flowre of the tyme passe vs. Let vs crowne our selues with roses before they wither. Let there be noe medowe which our riote shall not passe through. Let none of vs be exempted from our riotousnesse: euery where let vs leaue signes of ioy: because this is our portion, and this our lot.

See, Madame, into what precipices man rushes downe, when quitting the royall way prescribed by faith, he adheares to his owne braine absorpt in sensuallitie. And when Spirituall and holy thinges are waighed in deceiptfull ballances, not with the sanctuarie waighes. Gods Prouidence and mercy hath graciously furnished vs with better rules, surer warranties, which according to S. Peters Counsell, we should doe well to attend to, as to a candle shining in a darke place, vntill the day daune, and the day starre arise in our hartes. And in the interim, according to S. Pauls, not to be wiser then we ought to be, but to be wise to sobrietic.

Taking then faith, or the word of God for our guide, we cannot doubt but God is delighted in man, the masterpeece of all his diuine workman shippe here below. Since he hath left it put downe by the pen of the holy Gost, that *his delights are to be with the Sonnes of men.* And what doth he cheifly desire in man, but his hart, which he seemes to sue for, *sonne giue me thy hart?* And what doth he ayme at in his hart but his loue, whose seate it is? All then, Madame, that is loue, for loue, or conducing to the seruice and aduancement of loue, is agreeable, or delightfull, in the sight of the diuine Maiestie; since *that is the fulnesse and end of the law and prophetes.*

So that, Madame, aske Hilarion why his backe and whole body is naked, and he pointes you out the Gospell, that Diuine Robber, for the Authour of that blessed cryme, saying it was that booke which stript me.

THE II. PARAGRAPH.

ASKE the poore Frier why his feete are bare and dirtie, and he presently answers, it is for the loue of his Lord and

Master. Aske him againe, Whether of the two he prefers, a cold backe, or an humble hart; and he replyes with smiling, that you quite mistake him, if you conceiue he places perfection in *shauen hcaues, dirtie feete, cold backes, hungry stomackes, and course and simple habits*, which did they not proceede from loue, and lead to loue, he would value at nothing, as apprehending those exteriour thinges alone, little gratefull in the eyes of heauen. But since we are made sure by faith, that God is a *Phylantropos*, and a heavenly Pigmalion, who falls in loue with the peeces of his owne hand, and loues mans mutuall loue, as being the end of his law, his labours, and passions, reason easily leades vs to inferre, that rationally too he must needes loue the meanes to the same end, (as euery rationall man vses to doe, and that so much the more effectually, by how much he desires the end more ardently) such as we conceiue these in part to be, if not immediately, at least mediately by removing thinges opposite to it. For (goes the Frier on) we haue heard from S. Augustine, *that two loues haue built two cities: selfe loue, in contempt of God, an earthly one;*

the loue of God, in contempt of ones selfe, a hea- ^{In the}
 uenly one. The first seeketh the glorie of men, ^{Citie of}
 but the latter desires God onely as the testimo- ^{God en-}
 nie of the conscience, the greatest glorie. That ^{glorified}
 glories in it selfe, this in God &c. That boa- ^{by Cras-}
 steth of the ambitious conquerour led by the lust ^{haw.}
 of Souueraignetie. In this euery one serueth
 other in charitie, both the rulers in counselling,
 and the subiects in obeying. The wisemen of
 that follow either the goods of the body or mynd,
 or both, liuing according to the flesh. But in
 this other, the heavenly Citie, there is noe wis-
 dome but the pietie that serueth the true God,
 and expecteth a reward in the societie of the
 holy Angells and men, that God may become
 all in all. That first loue must be subdued, that
 this may gett growth: the decrease of that being
 indeede the increase of this, as the vtter ruine
 of that, is the perfection and raigne of this.

And (vrges the Monke or Frier) is
 this like to be done without labour, whe-
 re we all experience in our selues, what
 we heard from S. Paule, a continuall ci-
 uile warre in this mortall body of ours,
 where the rebellious flesh makes head
 against the Spirit? Is it enough to talke of
 humbled hartes, lowly desires, thanke-
 full myndes, sorrowfull sighes, repenting

teares, and feare of off ending, without vſeing any effectuall meanes to procure them? Or can we be ſo deſparatly left by common ſenſe, as to conceiue, that powdered heades, and paumpered feete, daintily couered backes, and cramd bellies, ſhould be a more conducing meanes, then thoſe others which we embrace, whileſt they are looked vpon by you with contempt and ſcorne, as thinges irrationall?

THE III. PARAGRAPH.

IT was not thus that the Prophete Ionas, who was ſent from our Lord, preached to the Niniuites. It was not thus that the Kinge and people vnderſtoode him; who, beſides that *they beleeued in God, proclaimed with all a faſt, and were clothed in ſackcloth from the greater to the leſſer.* And when the word came to the Kinge *he roſe out of his Throne, and caſt away his garment from him, and was clothed with ſackcloth, and ſat in aſhes:* ſome Courtier might haue thought that this lowe bodily poſture was not ſutable to Maieſtie, and that God rationally ſhould not be delighted in his ſack-

cloth and ashes, but in the humilitie and lowlynesse of his hart &c. yet it pleased God to testifie he was pleased in it, since the holy texte saith, that God sawe (not their hartes onely) but *their workes*, that they were conuerted from their euill way, and had mercy &c.

The good Iob too reprehends himselfe, and doth Penance in imbers and ashes making vse of an abiect posture of body, together with an humbled harte, whatever mistaken reason might haue suggested to the contrarie. Cap.
42. 6.

The kingly Prophete also went on in the same way, put on cloth of haire, and humbled his soule in fasting, imploying good meanes to procure better effectes.

If examples out of the new law doe better please, looke after S. Iohn Baptist in the wildernesse: where you shall find him practising and preaching penance, in a rough garment, of Camels haire (not wouen into fine chamlet as Bucerus blusheth not to putt it) with a girdle of a skinne about his loynes, whose foode was locustes and wilde honie; making himselfe the Prince and president of dirtie feete, cold backes, and hungry stomackes. I meane

a blessed patrone of a solitarie and austere life and profession. Of whom our Sauour said to those, who went out to see him, *that they went not out to see a man clothed in soft garments &c.*

THE IV. PARAGRAPH.

OR if you had rather looke vpon him, who came after him, but was made before him, the lachet of whose shoe he was not worthy to vntye; that onely begotten sonne in whom his heavenly father was well pleased, saying: *heare him.* Let at least his sacred words be layd vp in our, harts, and let his example be putt downe for a sure Rule. *Vnlesse,* saith he, *you doe pennance you shall all likewise perishe.* But what pennance must this be? Certainly that which his wisdom taught vs, not that which our iniquitie feyned to it selfe. That which his painfull examples pointed vs out: not that which our owne licentiousnesse pleaseth to admit of. Because he suffered for vs, leauing vs an example that we might follow his steps. And saith he, *woe be to thee, Corosaim, woe be to thee Bethsaida; for if in Tyre*

and Sidon, had bene wrought the miracles that haue bene wrought in you, they had done penance in haire cloth and ashes long agoe. See what kind of pennance he points at, not humble hartes, and sorrowfull thoughtes alone; but such as inuolues the ioynt endeouours both of body and mynde: humiliations, abiections, chastisements, and mortifications of our owne members, that we may beare about with vs a sound and pure scule, in a sound body, that is, to the end we may become holy both in body and in Spirit, according to S. Paule.

And if this were his preaching, his practise swarued not from it. For he confesses of himselfe that he was in labours from his youth. He liued in the wilderness, watched, fasted, prayed whole nightes longe, while he had neither sinns of his owne to satisfie for, nor iudgement to dread, but onely for our crymes, and our example. *I haue left you an example,* saith he, *and how,* an example which I would haue you to follow: because, *who followes me walkes not in darknesse, but shall haue the light of life.* Which while we haue, by his grace, let vs confidently walke in it, least being left to run at randome, and

grope out our way by the fallible light of reason, darknesse so ouertake vs, that we shall not know whither we goe, and so vanish in our owne knowledge.

It was not thus that the great S. Paule followed him, who came not to vs in loftinesse of speach, or of wisdom, but in the simplicitie and ignominie of the Crosse of Christ, iudging not himselfe to know any thinge among vs, but Iesus Christ, and him crucified; that is, suffering the greatest corporall paines, the greatest pouertie and nakednesse, and the greatest abiection and confusion imaginable: thence teaching vs by bodily mortifications and paines, to vanquish the flesh: by pouertie and nakednesse, to conquer the concupiscence of the eyes; and by confusion and ignominie, to subdue the pride of life. This was the humble knowledge that the great Apostle affected, *Iesus Christ, and him Crucified* wherein he placed all his glorie. Thus to liue wholly to God, *he was nailed with Christ to the Crosse, and liued he, now not he, but Iesus Christ liued in him.*

THE

THE V. PARAGRAPH.

FINALLY to putt this busines in its true light, let vs looke into the circumstances of that admirable Apostle. Neuer had any the vertues which your La. speakes of, in a greater measure. Neuer did any putt a greater rate vpon pure loue and charitie then he; *who should he haue spoken with the tongues of men and Angells: should he haue had all Prophecie, knowledge of all mysteries, all faith euen to the removing of mountaines: should he haue bestowed all his substance vpon the poore; and euen delivered his body to burne, and yet haue wanted charitie, he esteemed himselfe nothing, nor conceined any advantage to acrue to him by all those other thinges.*

Neuer had any humilitie of hart, & lowe desires, in a greater degree then he: who pronounced himselfe the *least of the Apostles, and one not worthy the name of an Apostle.* As reputing himselfe te first or greatest of sinners.

Neuer did any more admire Gods wisdom then he, who leauing reason, betakes himselfe to highest admiration,

L

crying out. *O the highnesse of the wisdom,*
and knowledge of God : how incomprehensible
are his iudgements, and how inscrutable are
his wayes.

Neuer did any breast harbour more
 sorrowfull sighes then his; who testifies
 of himselfe, *that he had great sadnesse, and*
continuall sorrow in his hart, wishing himselfe
to be an Anathema from Christ for his bre-
thren.

Neuer did any more vnderalue him-
 selfe, & magnifie the mercyes and grace
 of Christ then he, who assured the world
 that *what euer he was, he was by Gods grace:*
who wrought in his hart both the will and per-
formance : and that of himselfe, as of himselfe,
he was not able to thinke one good thought; but
that all his sufficiencie was from God.

THE VI. PARAGRAPH.

AND yet he, Madame, he I say, who
 was so diuinly charitable; so incom-
 parably humble; so great an admirer of
 Gods wisdom; so dauntingly sorrowfull
 cuen for brethren crymes. So excellent a
 magnifier of Gods mercyes, and vnder-
 ualuer of his owne abilities; was not con-

sent with all these heauenly endowments alone, nor thought himselfe in safetie therby, vnlesse he added his owne endeouours to them by corporall and penall aydes. *I chastise my body, saith he, and bring it into seruitude, least perhapps when I haue preached to others, my selfe become reprobate.*

Ah, Madame, where cedars are not prooffe against the blast of Gods wroth, where should quivering reedes shrude themselves? How should we Lambes tremble, & what penalties should not we vndertake, to helpe to secure our poore soules; while the guide of the flocke, the Doctour of the Gentiles; that sacred vessel of Election, as he was published by the mouth of Truth it selfe, must so labour, and punish himselfe, least preaching to others he himselfe might become reprobate?

He was not ignorant the While, that Christ dyed for him, since he assures vs *he dyed for all men*; and since he himselfe saith in particular: *he loued me, and deliuered himselfe vp for me.*

He was not ignorant, that he had layd downe a treasure which was able to discharge a greater debt then we were able to contract.

He was not ignorant, that he had plentifully powred out pretious streames sufficient to washe and purifie, euen thousands of durtie worlds.

He knew well, and taught vs, that that Lambe of God who was slayne for vs, had with his sacred blood wiped out the handwriting of the Decree that was made against vs, and fastned it to the Crosse. All this he knew, and yet he ceased not to worke with his hands, to watch, to preach, to pray, to chastise his body, and to bring it into seruitude. All this he knew, and yet he feares not to tell the Colossians, that he reioyced to suffer for them, and to accomplish the thinges which want of the Passions of Christ in his flesh, for Christs bodie which is the Church. Was there some want of Christs Passions then? Noe, Madame, none in the worth and value of the price of a plentiful redemption, putt downe in his owne pretious blood: none in point of sufficiencie; none as though they were to borrow something of our pouertie to accomplish them. Finally none on Christs side, but on the parte of vs Christians, who ought to share in his sufferances, that we may haue a part in his glorie: who ought to ex-

preſſe his bleſſed life and Paſſion by our liues and paſſions, or compaſſions, as it becomes members to be conformed to their heade, not leauing him diſloyally to treade the wine-preſſe alone, & leade, the while, delicate and licentious liues, deuoyde of all paine and ſufferance. Noe, Madame, the Paſſion of Chriſt was not all to end vpon the Mount Caluarie, but was euen to laſt till the end of the world: for as he it is that is honored in his Saintes, when they are honored as they ought to be honored: and loued in his Saintes, when they are loued by vs, as they ought to be loued: as he alſo is fedd in the poore, and clothed in the naked, ſo doth he ſuffer in all thoſe that ſuffer for iuſtice: and thence it is, that while Paule perſecutes his members onely, he cryes out from heauen, that he is perſecuted. *Saule Saule why doſt thou perſecute me?* To witt, Madame, the heade, Chriſt, and his miſticall body, the Church, make but one intire myſticall body, one whole Chriſt; and ſo the Paſſions of the heade, and the ſufferances of the members, make but one complete bulke of Paſſions, all which are ſaid to be Chriſts; and from him, and his

bleſſed Paſſion vpon the Croſſe, all our humiliations, mortifications and ſufferances, haue all the vertue, value and force they haue to become meritorious, and ſatisfactorie for ſinne. And albeit there is noe inſufficiencie in the actions and Paſſions of Chriſt the head, yet his wiſdome, will, and iuſtice requires and ordaines, that we his members ſhould be fellowes of his Paſſions, as we hope to be ſharers in his glorie; and that by ſuch ſuffering with him, and according to his example, we ſhould applie to our ſelues and others, the generall and ſoueraigne Medicine of Chriſt his merites and ſatisfactions: nor ought this to appeare ſtrange to any Proteſtant, or be otherwiſe eſteemed by them derogatorie or iniurious to his plentiful redemption vpon the Croſſe, ſith they, as well as we, hold it neceſſarie to applie that great price by the Sacrament of Baptiſme, for example &c.

For this, Madame, (I meane, to make this application of the merites of Chriſts actions and Paſſions to our ſoules: or expreſſe his bleſſed life, as farre forth as poſſibly we may be inabled by his grace,

by ours: and by the ioynt sufferances of the head and members, to make vp the plenitude of his passion) all the austerities, watchings, fastings, prayers, Sacraments and Sacrifices, which are vsed in the Church, are imployed.

For this, the Priests and Monkes shauen heades: for this the Nuns vowes, solitude and silence: for this the Heremites wildernesle: for this, the poore fryers bare and dirtie feete: for this, all the peoples hungrie stomackes: all which, as we humbly acknowledge, were of noe worth or merite, did they not issue from, and were they not sanctified in, that source of all merite, so would they proue of noe effect neither to the atRAYning of eternall felicitie, were they not referred, as all our blessed Sauours sufferances were, & in vertue of the same, to his eternall fathers honour and glorie, as to their last end. who as he is the begining without begining, so is he the end without end, or the endlesse felicitie of vs all, and of all thinges which he created of nothinge. And yet we (who out of the abundance of his free mercyes, are taken into the communication and participation of the

infinite merites of his actions and Passions) by imitation, may truly say, (yet with all humilitie, and due acknowledgment, not glorying in our selues, but in our Lord, the Authour of all our good) *All is ours: but we are Christs; and Christ Gods, that God maybe all in all. Amen.*

REPRODUCED FROM THE ORIGINAL
IN THE HENRY E. HUNTINGTON
LIBRARY AND ART GALLERY
FOR REFERENCE ONLY.
PERMISSION NECESSARY FOR
REPRODUCTION.